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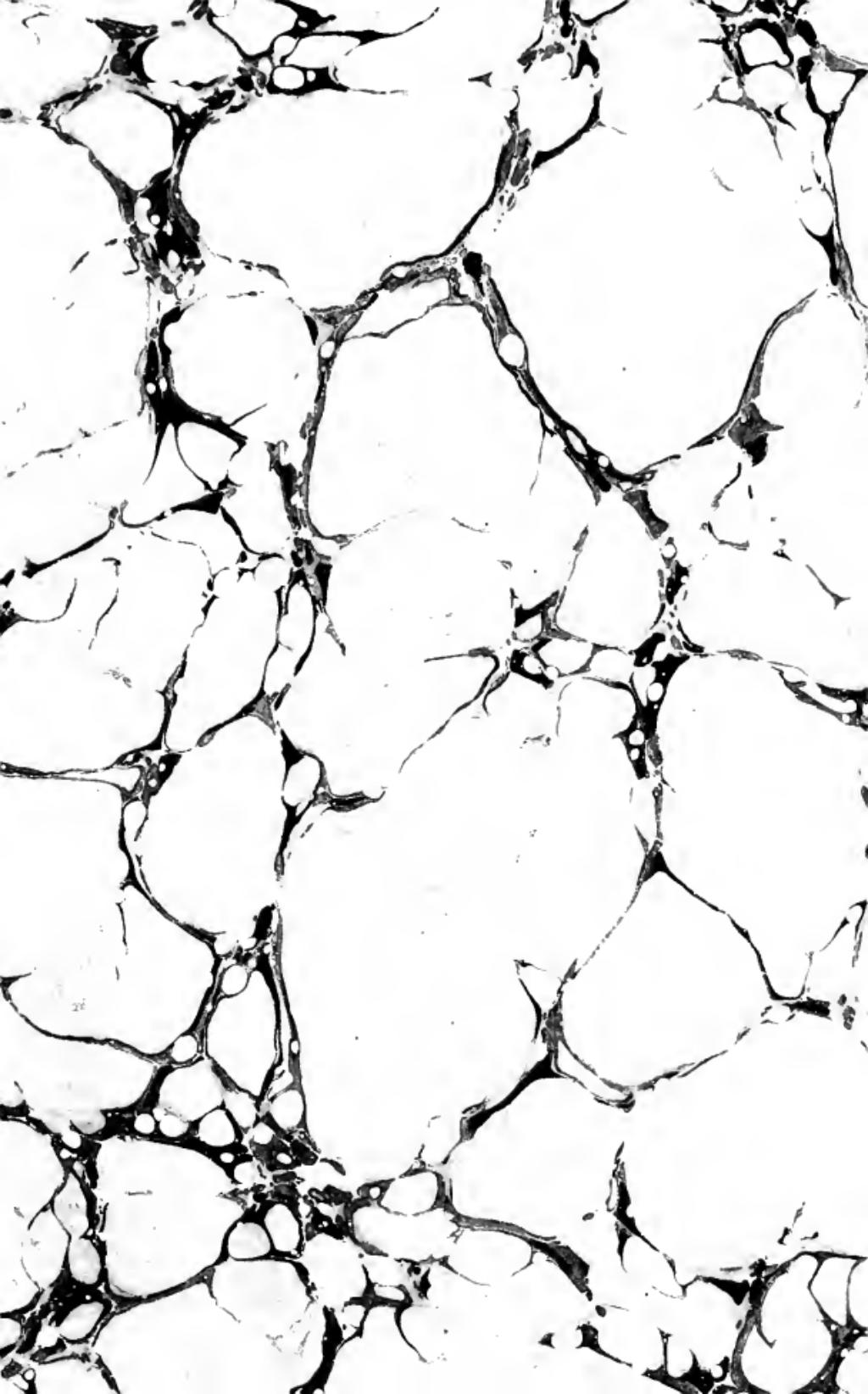
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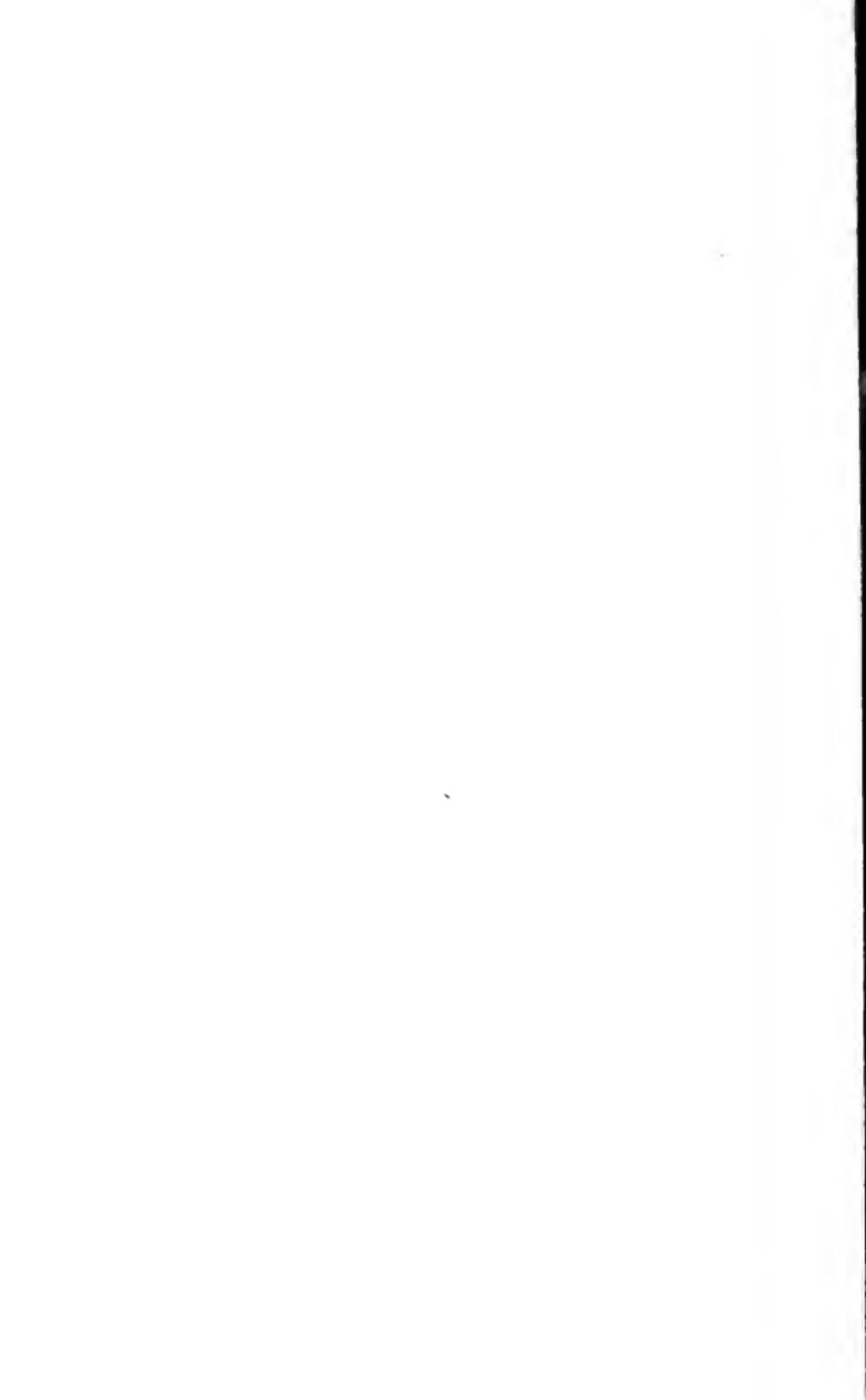


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Euterpe.



Enterpe: Being the Second Book of the
Famous History of Herodotus.

Englisched by B. R. 1584.

Edited by Andrew
Lang.

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LONDON. M.D.CCCLXXXVIII. PUBLISHED BY DAVID
NUTT, IN THE STRAND.

SHIBA

TO

COLONEL HENRY YULE.

168273

Herodotus in Egypt.

HE left the land of youth, he left the young,
The smiling Gods of Greece, he passed the isle
Where Jason loitered, and where Sappho sung :
 He sought the secret-founted wave of Nile,
 Of that old world, half dead a weary while ;
Heard the Priests murmur in their mystic tongue,
 And through the fanes went voyaging, among
Dark tribes that worshipped Cat and Crocodile.

He learned the tales of death Divine and birth,
Strange loves of hawk and serpent, Sky and Earth,
 The marriage and the slaying of the Sun ;
The shrines of ghosts and beasts he wandered through,
And mocked not at their godhead, for he knew
 Behind all creeds the Spirit that is One.—A. L.

To Herodotus.

FAR-TRAVELED coaster of the Midland seas !
What marvels did those curious eyes behold,—
Winged snakes, and carven labyrinths of old ;
The emerald column raised to Heracles,
King Perseus' shrine upon the Chemmian leas,
Four-footed fishes, decked with gems and gold :
But thou didst leave some secrets yet untold,
And veiled the dread Osirian mysteries.

And now the golden asphodels among
Thy footsteps fare, and to the lordly dead
Thou tellest all the stories left unsaid
Of secret rites and runes forgotten long,
Of that dark folk who ate the Lotus-bread,
And sang the melancholy Linus-song.

—G. R. T.

P R E F A C E.

THIS translation of the second book of Herodotus, the book on Egypt, is reprinted from a sufficiently rare volume, “*THE | Famous Hystory of | HERODOTUS | Conteyning the Discourse of dyuers Countreys, the succession | of theyr Kyngs: the actes and employtes | atchieuved by them, the Lawes and | customes of every Nation: with the | true Description and Antiquitie of the same. | Deuided into nine Bookes, entituled with | the names of the nine Muses. | AT LONDON. | Printed by Thomas Marshe. 1584.*” |

The little quarto only contains Books i. and ii. The Dedication runs:—“To the right excellent and virtuous *Gentleman Mayster Robert Dormer, sonne to the noble Knight Sir Wyllyam Dormer, B. R.* wisheth increase of worship, with the favoure of God.” Who is B. R.? Barnaby Rich has been guessed at; nothing is certainly known. He writes in a very colloquial style, too colloquial for Herodotus, and his pages are

a treasure of old English slang. He is as inaccurate, or as careless of close rendering rather, as may be. But B. R. tells a story with point, with breadth; above all, with enjoyment. Of what other translator of Herodotus can we say as much! Not of Beloe the proverbially flat, nor of Rawlinson the respectable.

As to the book itself, it is not common. Besides that in the British Museum, I have only seen a copy once belonging to Mr. Payne Collier, and now to the Rev. W. J. Loftie, and my own copy, which, I am happy to say, is much taller, cleaner, and in better case than Mr. Loftie's. The Editor may end by hoping that a new translator of Herodotus will arise, as lively as B. R.; less addicted to slang, and as accurate as modern scholarship can make him.





THE RELIGION OF HERODOTUS.

HERODOTUS in Egypt is one of the most curious and attractive figures in the most singular group of people and circumstances. He comes as the envoy of a race with a strong sense of its own youth, to a race already conscious of antiquity and of decay. A considerable expanse of time, which he regarded as historic (1000 years, see ii. 145), lay behind Herodotus in Hellas. He thinks Homer some four hundred years his senior, and behind Homer he discerns other

figures of elder poets and priests, warriors and soothsayers, Orpheus, Danaus, Melampus. Yet he feels that even the remotest persons in the legends of his race are of yesterday, compared with the dark backward of Egypt. Curious on all questions of origins, Herodotus first (for of Hecataeus we have received little) brings Egypt under the light of European inquiry. Acknowledging the great age of civilisation in the valley of the Nile, he looks there for the beginnings of knowledge—knowledge about men and gods, beasts and omens, arts and manufactures. The tendency to believe that institutions, myths, customs, were not developed alike under many skies, but were invented in one place, and were thence carried about the world, was powerful in the thought of Herodotus. It is a tendency still very vivacious, and the learned frequently endeavour to account for a myth or rite in a country new to them by supposing that it was brought from a country to them familiar, generally from India or Babylon, according to taste. Herodotus, in the course of his inquiry into all human and divine things, naturally adopts this line of conjecture. Wherever he discovers a resemblance between a Greek god or a Greek sacrifice or

mystery, and an Egyptian sacrifice, mystery, or god, he is apt to conclude that the thing or the deity was brought from Egypt. He was well aware that Greece had dealings with the land of Khem even in times before history : Homer bore witness to this, and Cyrus spoke of Egyptian settlers in Argos and of Io, who wandered, gad-driven, from Argos back to Egypt. Herodotus thus relied on a *vera causa*. There had been actual intercourse between heroic Greece and Egypt. If similar institutions were found in the two lands, it was natural to conclude that the younger had borrowed from the elder—borrowed gods and ways of worshipping them. Herodotus could hardly be expected to suggest that similar workings of similar minds in similar circumstances might have produced similarities of thought, practice, and belief. With his firm conviction that young Greece was but old Egypt's pupil, he came to the mystic Osirian land, expecting, perhaps, to discover something old, yet something true, about the nature of the gods and their relations to men. The questions, the eternal questions, had been mooted by Xenophanes and Empedocles. Were the gods the capricious folk of myths ? Were they of human speech and

shape? Were they bond-slaves of necessity? Were they jealous or kindly? In Egypt Herodotus might hope to hear some whisper of ancient wisdom, to lift for a moment the star-sown veil of Isis.

Herodotus, in his Theology, is chiefly moved, like the author of the Book of Job, by the spectacle of the changes and chances in the world. Do the gods rule the destinies of men? Do they reward and punish human conduct? Are the vast vicissitudes of empires, the fall and rise of men, due to the divine justice or the divine jealousy? Can the ways of God or of gods be justified to men? This is, in truth, the gist of the Histories of Herodotus. With all his many curiosities about every trait of manners, every turn of events, every variation of morals in different conditions, what he is most curious about is the nature of the Divine, and of its human relations. The whirling wheel of fortune (i. 207) he contemplates as it is contemplated by the Buddha—from without. “Who moves it? Why does it abase the mighty and raise the weak?” he asks. “Τὴν ἀνθεωπηῖν ᾧ ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τῶντῷ μένουσαν, ἐπιμνήσομαι ἀμφοτέρων ὥστιας” (i. 5).

*“How low men are, and how they rise,
How high they were, and how they tumble ;
O vanity of vanities,
O laughable pathetic jumble !”*

Is it mere vanity, the Greek traveller asks, or is there something to be known of the hand behind the curtain that moves the kings and pawns on the board? Concerning all this there was no certainty in the home of eloquence and music, in the isles of song. It might be that “the meanest of the sacristans of Isis knew more than they.” On the whole, Herodotus is disposed to believe in somewhat that is neither quite impersonal fate, nor quite a personal God, or gods—in *τὸ θεῖον*. “The Divine,” says Solon, “is ever jealous, and delights to disturb the affairs of men” (i. 32). This is but a half philosophical statement of the popular belief in the evil eye, of the instinctive dread which makes the Cyclopes, in Theocritus, spit in his breast when he deems himself beautiful (vi. 39). This superstition has a rational basis, like others. Pride goes before a fall, because pride walks proudly, not looking to its steps. But the popular fancy has always conceived some vague force to which pride and prosperity are distasteful,

and to which Polycrates vainly sacrificed his Ring.

This is *τὸ θεῖον* in Herodotus; this, more than aught else, is the metaphysical and scientific basis of his religious beliefs. “God has shown a sight of happiness to many men, and then has overthrown them utterly” (i. 32, vii. 105). “Great wrath (Nemesis) from God fell on Croesus, belike because he deemed himself of all men the most fortunate” (i. 34). Here “God” and “the Divine” are equivalents for each other: there is no polytheistic notion, unless by “the god” we are to understand Apollo, the deity best worshipped by Croesus. It is immediately after telling the varied tale of Apollo’s dealings with Croesus, and of the Lydian’s endeavours “to tempt God,” that Herodotus mocks at earlier Athenian credulity. The device of Pisistratus, whereby the tall and fair Phya, in Athene’s armour, brought him back to Athens like a goddess visible, seems to Herodotus “the most ridiculous contrivance” (i. 60). He declares that the Athenians, with all their boasted wit, worshipped the woman, and accepted the return of the tyrant. Clearly Herodotus regards the visible apparition of a god or goddess to a multi-

tude as no longer credible ; yet, in other moods, he can tell of Pan's message to the lonely wayfarer in the hills, and of the great ghostly company that sped along the sacred way.

But his credulity again is overstrained by the Æginetan fable, that the wooden statues of Damia and Auxesia fell on their knees when the Athenians tried to drag them by ropes (v. 86). He will not believe that gods lie with women in the temples of Egyptian Thebes, or Babylon (i. 182). On the other hand, the amazing legend of Aristeas, who accompanied Apollo in the guise of a crow, and who appeared in human form at immense intervals of time, evokes no expression of disbelief (iv. 15). Nor does Herodotus dispute the beautiful miracle of Helen, who, in Sparta, restored a deformed child to beauty ; nor does he cavil at the wrath of the dead Talthybius (vi. 61, vii. 141). He is always ready to be persuaded by oracles and dreams.

To give examples of these were superfluous. Apparently he thinks that oracles are a kind of vague light shown forth by the gods, or by God, to guide or misguide men as their own conduct and their own wisdom in interpretation may chance to deserve. For the
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Divine, to his mind, will not interfere too plainly, nor declare itself too manifestly, even within the region of the supernatural. Man must fight his own battle now with but vague and faint assistance. It is not as in Homer, where the gods appear manifestly, nor as of old in Phœacia. The divine tendency “makes for righteousness” and for the best. “The providence of God, as is natural, proves itself wise” (iii. 108). “There is a certain child of an oath,” says the oracle, “which punishes the perjurer.” The gods show forth signs and omens before the coming of a great disaster. They punish men who insult them directly by attacking their suppliants (v. 8). The gods are not ungrateful. When Crœsus fell, in spite of all his loyalty to Apollo, the oracle justified the ways of the god to the man, by announcing that “even the god cannot avoid the destined fate. Crœsus hath atoned for the crime of his ancestor in the fifth generation,” namely, of Gyges, who slew his master. It would have been as easy to reply that Crœsus had carded an enemy to death with a fuller’s thistle (i. 92), and that “the gods detest the excessive revenges of men” (iv. 205).

Such is the general Herodotean conception of

the divine government of the world. He holds a kind of Theism, in which a spiritual conscious force is limited in its action by destiny and by circumstance, but never fails to punish human arrogance. This is a theological way of conceiving the precept *Μηδὲν αἴγανεν*—the strong, almost instinctive Greek sense of the beauty and the necessity of Law and Limit. But in this Herodotean divinity there is little of human sweetness and charity. These qualities best appear in the miracle wrought by Helen, and in the “divine providence” which commanded the child Cypselus to smile when in the hands of the man who would have slain him—“And when the man beheld it a certain pitifulness constrained him not to slay the babe” (v. 92). But this limited Divinity contrasts poorly with the rich beauty of Greek mythology as it glows in Homer and in art.

Herodotus pays little regard to questions as to the separate aspects and characters of the gods. It seems as if he had never felt disposed to answer such questions in his own mind, or as if his cautious reverence made him abstain. The Divine, to his fancy, seems something undifferentiated, to which local names and characters are

assigned by various races of men. Not that he would deny the separate existence of Osiris or of Dionysus. “A great ox hath trodden on his tongue,” the bull Apis, and he is even provokingly silent about the mysteries and sacred stories that he has heard.

Could Herodotus have chosen a nation whose faith was to his mind, he would perhaps have selected the Persian (i. 131), at least if Persian custom corresponded to his theory of it. “It is not among their customs to raise statues, nor build temples, nor altars, and when others do so they reckon it against them as folly. To my thinking, because they do not hold that the gods have human form as do the Greeks. . . . The whole circle of Heaven they call Zeus. They sacrifice to sun and moon, to earth and stars, and water and wind.” The worship of Mitra (Mylitta, or Alitta, or Ourania) they have learned from Arabians and Assyrians.¹

As to the differentiating of the supernatural, the assignment to the mysterious force of different names, characters, and parts in the divine

¹ Professor Sayce (*Herodotus*, p. 78), says that Darius complains, at Behistun, that Gomates the Magian had destroyed “the temples of the gods.”

comedy, Herodotus inclines, as has been said, to find its origin in Egypt (ii. 50). What he means by his assertion that the Greek names of deities came thence (as the names in Greece and Egypt are so totally different) it is hard to conjecture. Professor Sayce offers no explanation, except that Herodotus had "the same high opinion of the Egyptians that many Englishmen have of the French," and many more of the Germans. Perhaps Herodotus only meant that the *rôles* indicated by the names were originally Egyptian, that the Egyptians assigned "departments" to the gods, and that the Greeks followed their example. He also finds known gods all the world over: Dionysus and Urania as Orotal and Alilat in Arabia (iii. 8); and in Scythia, Hestia, Zeus, Apollo, Urania, Hercules, Ares, Poseidon. These wear such names as Tabiti, Papaeus, Apia, OEtosyrus, Artimpasa, and Thauramasadas (iii. 59). Poseidon originally came from Libya. The Greek gods that had no Egyptian counterparts were, by origin, Pelasgian.

All this theory of borrowing is based by Herodotus on the close similarity of the rites of Osiris and Dionysus (ii. 49). He could not believe that the similarity came "by chance," and imagined

that Cadmus gave the ideas to Melampus. This argument would, of course, demonstrate that the rites of Aztecs and Zunis, when they resemble those of Egypt or Babylon, were carried to America from the Old World. The hypothesis of borrowing has always been a favourite with the learned. Now it is from Egypt, now from India, now from Phoenicia, now from Babylon that the myths and rituals of races are said to have set out. Canon Taylor has discovered that Psyche's is a Babylonian legend. It may be difficult, in many cases, to prove a negative, when intercommunication between races is possible.¹ But it is certain that the assignment of natural departments to gods, that Polytheism, in short, will always have an analogous character among races in certain stages of civilisation. Sahagun found many analogues of Greek gods in Mexico, but they were not borrowed from Greece nor from Babylon. If such ideas can be independently evolved, we may suspend the judgment when the learned ask us to believe that Greek myth and religion came from this or that alien centre, as fancy prompts or individual choice suggests.

¹ Gruppe, *Die Griech. Cult. und Myth.*, 150-171.

To Herodotus we owe the clearest foreign view of Egyptian religion in his own time. The most remarkable feature, doubtless, is the local animal worship. On this we have written so fully (*Myth, Ritual, and Religion*, ii. 97-108) that it would be tedious here to repeat all the argument. On the whole, it appears probable to me that Egyptian Religion, as far as we can trace it, is woven of three strands of thought and belief. The worship of the Dead, each of whom is an Osiris, is one strand ; the worship of great elemental forces and forms of things, Sun, Moon, Heaven, Earth, is another strand ; the worship, in many localities, of a beast, bird, or fish not sacred in another locality is a third strand. The last I take to be, in many cases, a survival of totemism. All these threads are antique, and all are interwoven, over and under each other, into a pattern of singular complexity. Osiris, at first perhaps the name of the Home, and of the King of the Dead, is identified with Sun, and Stream, with each man's soul, with the soul of all things. The same Osiris is bedizened, for local reasons, in bestial heads, in fur and feather, of ram and bull, crane and hawk. Political and theological syncretism blends god with god,

symbols are mixed with symbols, myth with myth, magic with theology: paternity and worship are diversely assigned. As Professor Sayce says, "The animal forms of the gods take us back to a remote prehistoric age, when the religious creed of Egypt was still totemism" (*Herodotus*, p. 344). But even totemists may have had their stories of a divine Earth, and Sun, and Heaven, and of Osiris, the King of the country of the souls, the Mighty Warden of the Ghosts. To illustrate one's theory and position while enjoying a gentle wrangle dear to anti-quarians, one may quote a learned reviewer of my *Myth, Ritual, and Religion*. He says in the *St. James's Gazette* (December 3, 1887) :—

"We may now proceed to examine the adequacy of Mr. Lang's own method in the selected cases to which he applies it. He devotes a chapter to the mythology of Egypt, and pronounces the beast-headed deities of that country to be survivals from savage totemism. Now, if there is any one ancient mythology the significance of which, owing to the abundance of ancient materials, is absolutely transparent, it is that of Egypt; and here, if the totemistic theory is correct, it ought to be easy to establish it. But Mr. Renouf, following such excellent authorities as De Rougé, Mariette, and Brugsch, has shown that the early Egyptian religion was essentially elemental

and largely solar ; while the grosser and more corrupt elements, the polytheism and the beast-worship, came in at a later day, gradually developing themselves down to the time of the Ptolemies. In the earlier texts the deities are few, and not totemistic but elemental. Osiris, Ra, Tum, and Horus are the Sun in different aspects ; Nut and Seb are the Heaven and the Earth, parents of the Sun ; Isis, the bride of Osiris, is the Dawn ; Set is the Darkness, Anubis the Twilight, and Thoth the Moon. Because these deities, whose significance is clear, are represented under animal forms or symbols, Mr. Lang contends that they were not elemental but totemistic. But Mr. Renouf has in several cases been able to explain how the animal representations originated. Thus Seb was the earth ; but the word *seb* in Egyptian signified also a goose, and hence the name of the Earth-god was ideographically expressed by the picture of a goose, which became the symbol of the deity. For a similar reason Thoth was represented by an ibis. These symbols no more imply an early totemism than the fish so often found pictured in the Roman catacombs proves the totemistic origin of Christian belief. The fish was a baptismal symbol, and the word *ἰχθύς* was also an anagram formulating the Christian creed. In other cases the animal representations of Egyptian deities were plainly symbols : like the lion of St. Mark, the eagle of St. John, the cock of St. Peter ; or the lamb, the dove, the hart, the peacock, the duck, and the fish represented on the sixth century ambo in the

cathedral at Ravenna. These animal symbols might with as much reason be adduced to prove the origin of Christian belief in totemistic savagery as many of the Egyptian and Greek examples on which Mr. Lang relies."

When a reviewer quite misstates the ideas of his patient it is probable that the patient is partly to blame. I may have so written as to make my critic think that my opinions about the Egyptian religion were almost the very reverse of what I really hold. My reviewer says:—"In the earlier texts the deities are few, and not totemistic but elemental. Osiris, Ra, Tum, and Horus are the Sun in different aspects ; Nut and Seb are the Heaven and the Earth ; Isis, the bride of Osiris, is the Dawn ; Set is the Darkness. . . . Because these deities, whose significance is clear, are represented under animal forms or symbols, Mr. Lang contends that they are not elemental but totemistic." I never believed anything of the sort, and I trust that I never said anything of the sort. I do not feel sure that Isis is the Dawn ; I do not feel sure that Osiris was not a kind of Hades before he was identified with the Nocturnal Sun, and with many other aspects of nature. What I said is :—

“‘In the oldest tombs, where the oldest writings are found, there are not many gods mentioned—there are Osiris, Horus, Thot, Seb, Nut, Hathor, Anubis, Apheru, and a couple more.’¹ Here was a stock of gods who remained in credit till ‘the dog Anubis’ fled from the Star of Bethlehem. Most of these deities bore birth-marks of the sky and of the tomb. If Osiris was ‘the sun-god of Abydos,’ he was also the murdered and mutilated culture-hero. If Hor or Horus was the sun at his height, he too had suffered despiteful usage from his enemies. Seb and Nut (named on the coffin of Mycerinus of the fourth dynasty in the British Museum) were our old friends the personal heaven and earth. Anubis, the jackal, was ‘the lord of the grave,’ and dead kings are worshipped no less than gods who were thought to have been dead kings. While certain gods, who retained permanent power, appear in the oldest monuments, sacred animals are also present from the first. The gods, in fact, of the earliest monuments were beasts. Here is one of the points in which a great alteration developed itself in the midst of Egyptian religion. Till the twelfth dynasty, when a god is mentioned (and in those very ancient remains gods are not mentioned often), ‘he is represented by his animal, or with the name spelled out in hieroglyphs, often beside the bird or beast.’² ‘The jackal stands for Anup (Anubis), the frog for Hekt, the baboon for Tahuti (Thoth). It is not till after Semitic

¹ Lieblein, *Egyptian Religion*, p. 7.

² Flinders Petrie, *Arts of Ancient Egypt*, p. 8.

influence had begun to work in the country that any figures of gods are found.' By 'figures of gods' are meant the later man-shaped or semi-man-shaped images, the hawk-headed, jackal-headed, and similar representations with which we are familiar in the museums. The change begins with the twelfth dynasty, but becomes most marked under the eighteenth."

Is this not a sufficient admission of the elemental character of many gods? Do I not say that these gods "bear birth-marks of the sky"? that two of them are "personal heaven and earth"? Are Osiris and Horus not regarded as sun-gods? Can I help it if, on the oldest monuments, they are figured by their beasts? Again, I have failed to explain my meaning if I have said that "the beast-headed deities of the country are survivals from savage totemism." What I mean is that (in many cases) the bestial head which Osiris or Amun Ra wears, in works of art, is a survival from totemism, not that an elemental god was originally totemistic. I pointed out that, in localities where a beast was specially adored, there a god with the head of that beast "finds the centre and chief holy place of his worship." I never dreamed of saying that Osiris, Ra, Tum, and Horus, Isis

and Set, were “not elemental but totemistic,” as the reviewer declares. I accepted (ii. 110) M. Maspero’s classification of the gods:—“The gods of death and of the dead were Sokari, Isis and Osiris, the young Horus and Neptys. The elemental gods were Seb (Earth) and Nut (Heaven), with others. Among solar deities are at once recognised Ra, and others, but there was a strong tendency to identify each of the gods with the sun, especially to identify Osiris with the sun in his nightly absence.” I said that many of the gods were represented, from various causes, with bestial heads and so forth. But the reviewer declares:—“Because these deities, whose significance is clear, are represented under animal forms as symbols, Mr. Lang contends that they are not elemental but totemistic.” This is pretty nearly the very reverse of what I do say. One may state again, and afresh, one’s opinion about the religion of Egypt.

I believe that, as far back as Egyptian religion can be traced, we find gods like Osiris, Nut, Isis, Seb, gods of elements, gods of departments, and that we also find the survivals of totemism in locally worshipped beasts, and in the custom of representing gods by beasts on the monuments. I believe

that the elemental and departmental gods, in the general syncretism and muddle of schools, faiths, and politics, often wore each other's insignia, as kings and emperors wear the uniform of regiments in each other's service. These insignia, such as bestial heads, are often, to my mind, relics of totemism. The reviewer gives M. Le Page Renouf's idea that Thoth was merely represented by an ibis. He is piously careful *not* to quote M. Maspero:—"Whatever they may have worshipped in Thoth-Ibis, it was a bird, and not a hieroglyph, that the first worshippers of the ibis adored" (*Revue de l'Histoire des Religions*, vol. i.) The reviewer gives the opinions of De Rougé, Mariette, and Brugsch, who more or less agree with him. His readers must find out for themselves that Maspero, Meyer, Tiele, Perrot, Pietschmann, and Sayce are against him on the whole. When the reviewer brings in "the lion of St. Mark, the eagle of St. John," and so forth, to show that the "animal representations of Egyptian deities were plainly symbolical," he does not tell his readers that I have specially mentioned these very sacred Christian beasts as a warning against hasty generalisations about totemism. Why, the Evangelists, as I

show, are occasionally beast-headed in art, and, as I have said, “we must not forget that representations of this kind in art may be only a fanciful kind of shorthand.”

The science of religion can hardly be advanced by attributing to an opponent ideas which he does not hold, nor by quoting his adversaries while his “great allies” are carefully left in silence, nor by adducing, as opposed to his general theory, the very considerations which he has advanced to show that the theory must not be rashly pushed to extremes. But in these studies it is hard to make oneself understood by the partisans of opposite ideas. I believe that down to the time of Herodotus and Juvenal, when one nome worshipped a sacred beast and persecuted the beast of the neighbouring nome, and once a year solemnly sacrificed its own beast, *that* was a survival of totemism. I believe that when a departmental or elemental god wore a bestial head, that was in many cases a kind of compliment to the local sacred beast, who, again, had been a totem. But only an uneducated fanatic could fancy that the elemental gods had once been totems, or would deny that certain even of the sacred animals need never have been totems

at all (Tiele, *Theolog. Tidjsch.*, twelfth year, p. 261). The object of the study of religion is to unweave the many threads that make its complicated pattern, not to maintain that all manifestations of faiths have the same source, whether it be totemism, or the worship of Ancestors, or worship of the Elements, or worship of Deities invented for the purpose of making them preside over this or that department—Weather, Love, War, Fire, or what not. As to the origin of a belief in gods, it lies far behind the period which we can investigate.

Had Herodotus been compelled to state his own theory of the origin of the religion he knew, perhaps he would have declared that the oldest form was the Pelasgian (ii. 52). “They gave no name nor by-name to any of the gods, for they had heard of none.” He would, perhaps, have inferred that the Pelasgians acted as they did under a *sensus numinis*; a variety of vague inferences from unrecorded and unanalysed impressions, all making for a belief in the Divine. To these worshippers came, from Egypt to Dodona, the notion that the gods had names, and the origin of the habit of naming them. The names themselves were “given by Homer

and Hesiod," a very curious assertion. As for Herodotus himself, he plainly declares that "whence sprang each of the gods, and whether they all were from all eternity, and of what fashion they be, came to men's knowledge, as they say, but yesterday." To the knowledge of Herodotus these matters clearly never came at all. He is the most agnostic of religious, the most religious of agnostic men.

THE GOOD FAITH OF HERODOTUS.

THE good faith of Herodotus hath often been impugned, never more anxiously than by Professor Sayce in his "Ancient Empires of the East, Herodotus, i.-iii." (London, 1883¹). Professor Sayce decides that the greater part of

¹ No attempt is made here to discuss points of Egyptology, or Oriental lore, in which the author would make but a poor figure. Nor are questions of textual criticism and grammar raised. The object is merely to study the charges brought against Herodotus, which can be examined in the light of Herodotus himself, his character, purpose, and method. To intrude on the special studies of a learned critic would be mere impudent sciolism. But we have all a right to read Herodotus.

what our author tells us about the history of Egypt, Babylonia, and Persia is really a “collection of *märchen*, or popular stories, current among the Greek loungers and half-caste dragomen on the skirts of the Persian Empire.” Even if this be true, as Professor Sayce remarks, “for the student of folklore they are invaluable.” Folklore is itself a branch of history—of the history of the human mind—and we may thank Herodotus for *ἱστορίης ἀπόδεξις ἦδε*. It is clear that *we* cannot blame him for collecting folklore. The question as to his good faith is not decided in the negative because he amassed traditions and legends. The real questions are, does Herodotus usually take *märchen* for historical facts, or does he merely give them for what they may be worth? And again, is he honest in his inquiry, and in his statements? As M. Maspero remarks, *Herodotus was not writing a history of Egypt.*¹ Herodotus merely tells us “the current legend in the streets of Memphis.” Professor Sayce admits this—he admits that Herodotus is here the folklorist, not the historian—but the admission does not prevent him from criticising the most delightful narrator in the world much as

¹ *Contes Egyptiens*, p. xxxiii.

an unfriendly critic might treat Mr. Allan Quatermain.¹

In his critic's opinion Herodotus "can see nothing but folly in the belief of his forefathers."² Yet he is more commonly charged with credulity, and is said to have "made demands upon the credulity" of his age.³ Deserting the notion that, in his Egyptian traditional lore, Herodotus is merely the collector of *märchen*, his critic accuses him of "jealousy of others who had done what he thought he could himself do better," and of having a theory to maintain, "a philosophical, or, if the term is preferred, a theological theory, which was a combination of the old Greek belief in the doom that awaits hereditary guilt, and the artistic Greek conception of the golden mean." Why a man who "could see nothing but folly in the belief of his forefathers" should make false statements to buttress that very "old Greek belief" does not appear. But Professor Sayce attributes to Herodotus's pious care for a theory based on the "old Greek belief" (which Hero-

¹ I am unable to verify the criticism attributed to Lucian. *Vera. Hist.* ii. 42.

² *Op. cit.* p. 33, note 4.

³ Page xiii.

dous, *ex hypothesi*, “thought folly”) his account, for example, of the dreams that preceded the expedition of Xerxes. That expedition “has to be preceded by dreams.”¹ Now it does not seem bigoted to hint that these are not coherent charges. If Herodotus, like Homer, believed that the gods indicated coming events by dreams, then he saw a good deal besides “folly” in the “belief of his forefathers.” He might, therefore, well record the stories of these visions, without being prompted by mere desire to uphold a theory. Again, if the tales were current, they came within the very province of Herodotus as defined by M. Maspero: “Il nous apprend ce qu’on disait dans les rues de” Susa. Thus we can scarcely admit, so far, that any point has been made against the good faith or the old Greek piety of Herodotus.

As to the various dates at which the Histories of Herodotus were published, as to the number of contemporary “editions” which it “underwent,” the questions may provoke the learned discussion of critics, but are scarcely capable of being solved. What was “an edition” in these early days; what was the mode of publication?

¹ Page xvi.

For matters of fact Herodotus relies, as Professor Sayce shows, on such authorities as could then be found. It is certain that he was unable to read the Egyptian inscriptions. Whether he could tell a “forged Cadmeian” from a genuine inscription seems beyond our means to discern, as we have not the said Cadmeian or semi-Phœnician inscriptions before us. But it is extremely interesting, if it is true, that even in or before the period of Herodotus the clergy of Thebes were archaeologists enough to be able to counterfeit very archaic writing.¹ Herodotus is discussing the date of writing in Greece. The Cadmeian or Phœnician characters he saw in the tripods at Thebes were “mainly like the Ionian.” One tripod pretended to be dedicated by Amphytryon, another by Hippocoon, a contemporary of Laius. There *may* have been early Thebans so named, or the inscriptions *may* have been written at an early period to support that belief. In any case Herodotus is merely speaking of the characters which, though “Cadmeian,” were already very like Ionian letters. He does not say, though probably enough he believed, that the tripods had actually been dedicated by the

¹ The passage is v. 59.

father of Heracles. The motive for forgery may have existed, but is not very apparent, unless it were merely to demonstrate the antiquity of the shrine.

Oracles, traditions, eye-witnesses, priests (or rather half-caste dragomen, whom Herodotus would so naturally mistake for priests), poets, foreign authors ("in cribs," as Colonel Newcome says), and Greek predecessors in prose, were among the sources of Herodotus. The list is long. But Professor Sayce, rather unkindly, finds traces of the "malignity" of Herodotus even in his quotations. He cites no Greek prose writer by name but Hecataeus, and differs from *him*. As to Sophocles, "his tragedies had formed no part of the school education of Herodotus; he had learned no passages from them, and was consequently unable to quote from them." But Mr. Swinburne formed no part of my school education, nor indeed did the *Border Minstrelsy*. Yet, without boasting, I could quote Mr. Swinburne and the ballads for an hour by Shrewsbury clock.

Probably the poetic knowledge of Herodotus was not limited by the "rep" he learned at school. It is also urged that he did not quote

Sophocles, because, as he was the “fashionable tragedian,” “knowledge of a poet about whom every one was talking did not bring with it the same reputation of learning as a knowledge of prehistoric worthies like Musæus and Bacis.” But if “every one was talking” about Sophocles, Herodotus must have been lonely in his ignorance if he could not quote him. It may be fancied, too, that Musæus and Bacis were not less familiar to Greeks than Thomas the Rhymer’s prophecies to the Scotch borderers of a hundred years ago, and of earlier times. In that case a man might quote them without ostentation of learning.

We are discussing the good faith of Herodotus. Is it at all seriously disparaged by such arguments as these? Nay, do not such arguments display a certain prejudice in the mind of his critic? If this prejudice appears to exist, we may discount some of the other charges, for example, as to earlier prose writers, that Herodotus’s “chief aim was to use their materials without letting the fact be known.” We, too, are, and confess to being, prejudiced—prejudiced, not by ill-will, but by gratitude to Herodotus. We believe that he was a gentleman and a good man.

There is an age in the evolution of literature—an age surviving in the East, when each man writes, uses, and annexes as matter of custom the compilations of his predecessors. M. Renan makes this remark in his Biblical criticism. Herodotus may have been just emerging from this artless period of recognised plagiarism. I am pleading, as it were, for the favourable consideration of a very old friend. Professor Sayee remarks, on the other side, that “the passport to fame among the Greek-reading public of the age of Herodotus was the affectation of novelty and contemptuous criticism of older writers.” Perhaps the reading public of to-day may prefer the same credentials. But I would not pass “contemptuous criticism on” a writer so old as Herodotus. And it is curious that the contemporary critics of our Homer were, according to that hypothesis, so careful to forge archaisms, if the way to popularity was not through antiquity but through novelty. As to Hecatæus, from whom Herodotus is here said to have stolen, it is not so certain that the fragments attributed to him are not a late *pastiche* from Herodotus.¹ The passage in which Porphyry accuses Herodo-

¹ *Edinburgh Review*, 1884, p. 541.

tus of stealing his phœnix, hippopotamus, and crocodile hunt from Hecatæus is in Eusebius.¹ Eusebius is retorting on his opponents the foolish and futile charge of “plagiarism.” “Plagiarists yourselves, as Porphyry shows,” he cries, and then quotes a long black calendar, including Herodotus. But even if Herodotus gave the same account as Hecatæus of certain bits of folk-lore, or current waterside talk, *βεαχέα παραποίησας*, that proves nothing. Nobody denies that Hecatæus and Herodotus were both in Egypt at nearly the same time. The stories of the phœnix and the crocodile catching, which were told to one would be told to the other, and both might repeat them in much the same way. Any European traveller at Amorosiky, in Madagascar, may hear the *conte* which explains why a clan of Betsunarakas do not eat beef, and may repeat, almost in the same words as my friend Commander Haggard, the story of “The Crocodile in Love.” Yet neither European would have plagiarised from the other. As Professor Sayce writes of “the mystical Phœnix (*bennu*), which brings the ashes of its former self to Heliopolis every five

¹ *Præp. Evan.*, x. 3.

hundred years," he surely must perceive that the tale was current, and might have been told in similar terms, and in similar terms reported, without any plagiarism, both by Herodotus and Hecatæus. Indeed, Herodotus (ii. 73) expressly gives the tale as a story of the people of Heliopolis, which he declined to believe. Is it credible that he plagiarised a mere anecdote which he declines to accept for more than a *märchen*? But Professor Sayce declares that "even in the ancient world it was notorious that he had stolen" the fable. The "notoriety" is the gossip of Porphyry, in a late age of forgeries.

We like not Bardolph's security. The critic himself admits (p. xxiii.) that Herodotus may have taken a piece of folk-lore "from the same source" as Charon took his. Why should we not be as lenient in the case of the Phœnix? As for Dr. Smith's Classical Dictionary, that learned authority declares the charge of plagiarism brought by Porphyry to be "wholly without foundation."

His critic is so hard on poor Herodotus, that one is obliged to fight him point by point. He desires to show the malignity of Herodotus.

Now (iii. 15) the traveller says he could find no certain eye-witness to tell him about the sea on the North of Europe, "though I did my best" (*τοῦτο μελετῶν*): "obgleich ich Mühe darauf verwandte" (Stein). Professor Sayce remarks that Herodotus, "when he is trying to disparage his predecessors, ostentatiously asserts it was his invariable rule to consult eye-witnesses." These charges of disparagement and ostentation are based on this passage (iii. 15), where Herodotus says nothing about "invariable rules" at all, but merely remarks that he did his best to find an eye-witness in one given case. It is not the good faith of Herodotus that suffers from this accusation, unless *τοῦτο μελετῶν* means, "as I make my invariable rule." But I am not disposed to pronounce for the correctness of this translation.

Mr. Sayce declares that Herodotus, "to judge from the way he writes, must have been a marvellous linguist, being able to converse freely with Egyptians, Phoenicians, Arabians, Carthaginians, Babylonians, Skythians, Taurians, Kolkhians, Thrakians, Karians, Kaunians, and Persians."

Does Herodotus tell us, or imply, that he

talked in all these languages? Were there not “Dragomen”? May not the foreigners have known Greek? As to *Phœnicians* (ii. 44), he conversed with “the priests of the god at Tyre.” He does not say he conversed in Phœnician. As Mr. Sayce thinks that Herodotus’s Egyptian priests were often Dragomen, he might make a similar allowance in Phœnicia. *Carthaginians* (iv. 43): Herodotus says not a word about conversing with them. Μετὰ δὲ Καρχηδόνιοι εἰσὶν οἱ λέγοντες (*sc. γνῶναι αὐτήν*, Stein). I confess I am at a loss to imagine how this can be regarded as a statement of Herodotus, that he could converse with Carthaginians. Nor is it anything but likely that the mercantile folk of Carthage could speak Greek. *Arabians* (ii. 108): “The Arabians also tell this tale,” namely that, except for a providential arrangement, serpents would overrun the land. Who is boasting of being able to talk with Arabians? If I say “there is a Basque legend that the devil could not learn Basque,” am I professing to be a greater linguist than the devil? *Babylonians* (i. 18 1.): “As the Chaldæans say,” a woman sleeps with the god. Would any one “judge, from the way in which he writes,” that Herodotus

dous was here asserting his power of conversing in Chaldaean? "The priests assert," he remarks, and never pretends that they spoke to him in their own tongue, and that he understood them. *Scythians* (iv. 5): "As the Scythians say, theirs is the youngest of peoples," and so forth. A man can speak only for himself; but it certainly never occurred to me that, in these and the similar texts, Herodotus was claiming credit as a linguist. About the Colchians and Egyptians he does say that "their tongues are alike," and here he probably went beyond his scope, and judged merely from unfamiliar sounds, which, he fancied, resembled each other. Professor Sayce adds a note on "his remark that Egyptian resembled the chattering of birds" (ii. 57). What Herodotus *does* say is that some Egyptian women seemed to the people of Dodona to chatter like birds. It does not appear that Herodotus gives any opinion of his own as to the sound of the Egyptian language. The talking doves of Dodona are merely ancestors in folklore of the birds of ballads—

"There cam' a bird frae Weary's Well,
On water for to dine"—

and talking doves and nightingales are common

in French *Volks-lieder*.¹ The argument that Herodotus did not know the name of Osiris, because he often declines to mention him, is Wiedemann's. Professor Sayce puts it: "Herodotus or his authorities had not caught the name when taking notes; but, instead of confessing the fact, the father of history deliberately deceives his readers." Can any one really doubt the extreme reverence of Herodotus? Are all his veilings of the sacred chapters he knows mere concealments of ignorance? For example, when he says (ii. 45), "Gods and heroes be merciful to me for speaking thus!" When he speaks of Osiris, where he thinks fit to name him (ii. 48), he styles him Dionysus. In ii. 170 he will not name the god, because the god's *tomb* is in question. In fact, he conceals the name in places where the Death, Burial, and Lament for the Deity have to be mentioned, just as Plutarch, in a later age, will not tell all he knows on such subjects. He approaches with reverence a topic so awful as the slaying of a god.

¹ P. 180, note 2. The critic admits that it was "the Dodona people" who could not distinguish between the Egyptian language and the chirping of doves—a strange way of putting what Herodotus really says.

Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὄσιον ποιεῦματι ἐπὶ τοιούτῳ πρήγματι ἐξαγορεύειν τοῦνομα (ii. 170).

“ Yet elsewhere Herodotus has no scruple about mentioning Osiris under his Greek title, Dionysus ! ”

Then how could he be ignorant of the Greek title? It is plain that he only abstained from using the god’s name when he had to touch on the Divine death and funeral rites. This is reverence, not fraudulent ignorance.

So, at least, we naturally understand it. But, if we find the good faith of Herodotus clear, and if theories of dishonesty and ignorance seem forced, enough has been said. The present writer has never been in Egypt, and cannot estimate the value of attacks on the local knowledge of Herodotus. If it is a question of the character of Herodotus, has that character suffered at all from the charges we have examined? If not, we are well content. For this is an old friend, and we are satisfied if the evidence that seeks to prove him a vain, mendacious, jealous plagiarist has been found wanting. He is no man of modern science, no philologist, no authority on ancient Egyptian monuments. He is a Greek, reverent, religious, curious, yet far

from being idly credulous; he is a traveller, a collector of traditions, an admirable writer, though “his speculations on philology and ethnology are never very profound.”

It is intelligible that writers of an erudite age, whose speculations are always very profound, should quarrel with Herodotus, because he certainly was entirely ignorant of much that they know. He did not pass the limitations of his own country and his own time. But, take him for all he was, and all he claimed to be, and a pleasanter Worthy than Herodotus, a writer more kindly, truthful, pious, and entertaining, is not to be found in the greatest literature of the world. He was not a modern philologist, or Egyptologist. But one is puzzled to understand how this inevitable defect can be so unpardonable as to make him appear, in the eyes of learning, a liar, a boaster, and a thief.

HERODOTUS

HIS SECOND BOOK ENTITULED
EUTERPE.



FTER the death of the most noble and vertuous King *Cyrus*, there succeeded him in the empyre a son of his, named *Cambyses*, born of *Cassandana* daughter to *Pharnasphus*, who dying long tyme before the king his spouse, was greatly bewayled by him, and his whole empyre. The younge prince *Cambyses* makinge none other accouete of the *Jones*, then of his lawfull seruants left him by the due right and title of inheritaunce, went in expedition against the *Ægyptians*, preparing an army as well out of other countreys as also out of the regions and borders of *Greece*, which were under his gouernment. The *Ægyptians* before such time as *Psammetichus* held the supremacy, thought them

!

A

An expe-
rience
wrought for
the tryall of
antiquitie.

them felues to haue bene the first and moste auncient people of the world. This king in time of his raigne and gouernaunce in *Ægypt*, for the great desire hee had to know by what people the earth was first inhabited wrought an expe-
rience whereby the *Ægyptians* were broughte to thinke that the *Phrygians* were the most old and auncient people of the earth, and them felues to be nexte in antiquity to them. For *Psammetichus* by all meanes indeuouringe to know who they were that first and before al others came into the world, finding himselfe hardly satisfied with ought he could heare: practised a deuise and feate of his owne braine. Two young infants borne of base parentes, hee gaue to his Sheepheard to bring up and nourish in this maner. He gaue comaundement that no man in their prefence or hearing should speake one word: but that being alone in a solitary and deserte cabyne farre from all company, they should haue milke and other foode brought and mynistrēd to them in due and conuenient time. Which thinges were done and commaunded by him, to the intent that when they left of their childish cries and began to prattle and speake plainly, he might know what speach and language they would first use: which in processe of time fell out and happened accordingly. For
being

being of the age of two yeares, it chaunced that the sheepheard (who was their Nourice and bringer up) approaching neere to the dore of the Cottage and entering in, both the little brats sprawling at his feete, and stretching forth their hands, cryed thus: *Beccos, Beccos*: which at the first hearing, the Pastour noted only and made no words: but perceyuing him selfe alwayes saluted after one sort: and that euermore at his entraunce the children spake the same word, the matter was opened to the king: at whose comaundement he brought the children and deliuered them up into his hands: whom when *Pſammetichus* also himſelfe had heard to chat in the same maner, he made curioſe ſearch what people uſed the word *Beccos* in their language, and in what meaning they toke it. Whereby he came to know that the word was accustomably uſed by the people of *Phrygia* to ſignifie bread. For which cauſe the *Ægyptians* came into opinion, that the *Phrygians* were of greater time and longer continuance then them ſelues. Of all which matter, and the maner of doing thereoſ, I was credibly informed by the prieſtes of the god *Vulcane*, abiding at *Memphis*. Howbeit many fond fables are recited by the *Grecian* writers, that *Pſammetichus* geuing the children to certayne women of the country to ſucke and bring

It were a
queſtion if a
man ſhould
bee taught
no language,
in what
tongue hee
would
ſpeake.

bring up, caused their tongues to bee cut out that they might not speake to them. Thus much was rehearsed by them of the trayning up and education of the infants. Many other things also were told me by the holy and religious Chaplaynes of the god *Vulcane*, with whom I had often conference at *Memphis*.

Moreouer, for the same occasion I toke a iourney to *Thebs* and *Heliopolis*, which is to wit, the city of the *Sunne*, to the end I might see whether they would iumpe all in one tale and agree together. For the *Heliopolitans* are sayd to bee the most prudent and witty people of all the *Ægyptians*. Notwithstanding of diuine and heauenly matters, as touching their gods, loke what they told me I am purposed to conceale, saue onely their names, which are manifestly knowne of all men: of other matters I meane to keepe silence, vnlesse by the course of the Hystory I shall perforce bee broughte into a narration of the same. In all their talke of mortall and humane affayres, they did rightly accord and consent one with an other: saying this: that the *Ægyptians* first of all others found out the circuite and compasse of the yeare, deuiding the same into 12 feuerall moneths according to the course and motion of the starres: making (in my fancy) a better computation

Heliopolis
the city of
the Sunne.

The wised
people in
Ægypt.

The 12
moneths
of the yeare
first found
out by the
Ægyptians.

computation of the time then the *Grecians* doe, which are driuen euery thirde yeare to adde certaine dayes to some one moneth, whereby the yeares may fall euen and become of a iust compasse. Contrarywise, the *Ægyptians* to three hundred dayes which they parte and distribute into twelue moneths, making addition of five odde dayes, cause the circle and course of their yeares to fall out equally and alwayes a like. In like maner the *Ægyptians* first inuented and used the surnames of the twelue gods: which the *Grecians* borrowed and drew from them. The selfe fame were the first founders of Aulters, Images, and Temples to the gods: by whom also chiefly were carued the pictures of beasts and other creatures in stome, which thing for the most parte they proue and confirme by lawfull testimonyes and good authority: to this they ad besides that the first king that ever raygned was named *Menes*, under whose gouernaunce all the lande of *Ægypt* except the prouince of *Thebes* was wholly couered and ouerwhelmed with water, and that no parte of the ground which lyes aboue the poole called *Myris* was then to be fene: into which poole from the sea is 7. dayes sayling. And truly as concerning the country they seemed to speake truth. For it is euident to all men (who hauing neuer heard thereof

The names
of the 12
gods, Aul-
ters, Images,
and
Temples,
inuented
by the
Ægyptians.

Menes the
first kinge
that euer
raygned.

Ægypte
for the most
parte
couered
with water.

thereof doe but onely beholde it) how that parte of *Ægypt* whereat the *Grecians* are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likwise all the land aboue the poole for the space of three dayes fayleing; whereof notwithstanding they spake nothing at all. Befides, there is another thing from whence no smale profe may be borowed: to wit, the very nature and quality of the *Ægyptian* soile: which is such that being in voyage towards *Ægypt*, after you come within one dayes fayling of the lande, at euery founde with the plummet, you shall bringe uppe great store of mud and noysome filth, euen in such place as the water is eleuen ells in depth: whereby it is manyfested that so farre the ground was cast uppe and left bare by the waters. The length of *Ægypt* by the sea coaste is 423 miles and a halfe: according to our lymitation which is from the coaste of *Plynthines*, to the poole named *Selbonis*, whereunto reacheth an ende of the great mountayne *Cassius*: on this side therefore *Ægypte* is fixety scheanes, which conteyne the number of myles before mentioned. For with the *Ægyptians* such as are slenderly landed, measure their ground by paces, they which haue more, by furlongs, unto whom very much is allotted, by the *Perfian* myle named *Parafanga*: lastly such as in large and

The maner
of the *Ægyptians* mea-
sures.

and ample possesions exceede the rest, meete *Ægypte* nexte the sea coaft: 3600. fur-longes. their territory by *Schænes*. The measure *Parafanga* contayneth thirty furlongs, the *Schæne* threefcore, whereby it cometh to passe that the lande of *Ægypt* along the sea is 3600. furlongs, from this parte towarde the citie *Heliopolis* and the middle region: *Ægypt* is very wyde and broade a playne and champion countrey, destitute of waters, yet very flimie and full of mudde. The iourney from the sea to *Heliopolis* by the higher parte of the region, is welnigh of the same length with that way, which at *Athens* The description of the countrey of Ægypt. leadeth from the auuter of the twelve gods to *Pisa*, and the palace of *Iupiter Olympius*, betwene which two wayes by iuft computation can hardly bee founde more than fifteene furlongs difference: for the distaunce betwene *Athens* and *Pisa* is supposed to want of 1500 furlongs, fiftene, which number in the other of *Ægypt* is ful, complet, and perfit: trauayling from *Heliopolis* by the hills you shall finde *Ægypt* to be straight and narrowe compassed, banked on the one fide by a mighty hill of *Arabia*, reachinge from the North towardes the South which by degrees waxeth higher and higher, and beareth upwards toward the redd sea. In this mountayne are fundry quaries out of the which the people of *Ægypte* hewed their stone to builde the

the *Pyramides* at *Memphis*: one this syde, the hill draweth and wyndeth it selfe towarde those places whereof we spake before. The self same mountayne hath another course from the Easte to the Weste stretching so farre in length as a man may trauayle in two monethes: the Easte ende hereof yeldeth frankincense in great abouaunce: likewise one the other syde of *Ægypt* which lyeth towardes *Africa*, there runneth another stony hill, wherein are builte certayne *Pyramedes* very full of grauell and groffe Sande, like unto that parte of the *Arabian* hill that beareth toward the South: so that from *Helyopolis* the wayes are very narrow not passing foure dayes course by Sea.

A mountaine. The space betwene the mountaynes is champion ground, being in the narrowest place not aboue two hundred furlongs from the one hill to the other: having pased this straight, *Ægypt* openeth into a large and ample wideneſſe extendinge it selfe in great breadth: such is the maner and situation of the countrey.

Furthermore, from *Heliopolis* to *Thebs* is nyne dayes iourney by water, being feuered from each other in distance of place foure thowſand eight hundred and ſixty furlongs, which amounteth to the number of foure ſcore and one *ſchœnes*; of the furlongs aforesayd, three thowſand and fixe hundred

hundred lye to the sea, as wee declared before :
 Now from the sea coaste to the city *Thels* are
 6120 furlonges of playne ground, and from
Thels to the city *Elephantina*, 820. Of all the
 region and countrey of *Ægypt* whereof we
 haue spoken the most parte is borowed ground,
 wherein the waters heretofore haue had their
 course : for all the whole bottome which lyeth
 betwene the two mountaines aboue the city
Memphis seemeth to haue bene a narrow sea,
 much like unto those places that lye about
Ilium, *Teuthrania*, *Ephefus*, and the playne of
Meander : if it be not amisse to bring smale
 things in comparisoun with greater matters : for-
 asmuch as none of those ryuers which held their
 paſſage in the places forenamed, are worthy to
 be mentioned where any one of the feuen
 ſtreames of *Nylus* are brought into talke : there
 be alſo other floudes not comparable in bignefſe
 to *Nilus*, which haue wrought ſtroungē effectē
 and wondersfull thinges in the places where
 they haue runne amongſt whom is the famous
 ruyer *Achelous*, which flowing through *Acar-
 nania* into the ſea of the Iles *Echinades*, hath
 joyned the halfe parte of the Iles to the mayne
 and continent. In the countrey of *Aralia*,
 not far from *Ægypt* there is a certayne arme
 or bosome of the ſea, hauing a breach and
 iffue

The ſtrange
 effects of
 certayne
 ryuers.

issue out of the red sea, the length whereof beginning at the end of the angle or creeke and continuing to the wyde mayne, is foure dayes sayle: the breadth easy to be cut ouer in halfe a day: in this narrow sea the waters ebbe and flow, raging and roaring exceedingly against a forde or shalow place, wherat the stremme beateth with great violence: such a like creeke I suppose to haue bene in former ages in the lande of *Ægypte*, which brake out from the North sea, and continued his course towards *Æthyopia*: like as also the *Arabian* sea (whereof we haue spoken) floweth from the south waters, towards the coasts of *Syria*, both which straights welnigh in their furthest corners concur and meeet together being separated by no great distaunce of ground: were it then that the ryuer *Nilus* should make a vent, and shed it selfe into the narrow sea of *Arabia*, what might hinder, but that in 200000 yeares, by the continuall and daily course of the ryuer, the creeke of the salt waters should be cleane altered and become dry: for I think it possible, if in 10000 yeares before me, fundry ryuers haue changed their courses and left the ground dry whereas first they ran: an arme of the sea also much greater than that may bee dryuen besides his naturall bosome, especially by the force of so great a stremme as the ryuer *Nilus*,

by

by whom diuerse things of greater admiration haue bene brought to passe. The reporte therefore which they gaue of the soyle I was easely brought to beleue, awel for that the country it selfe bringeth credite to the beholders, as also that in the very hills and mountaynes of the region are found a multitude of shel fishes, the earth likewise sweating out a certaine salt and bryniſhe humour, which doth corrupt and eate the *Pyramides*. Agayne, it is in no point like to any of the countryes that lye next vnto it, neither to *Arabia*, *Lybia*, nor *Syria*, (for the *Syrians* inhabite the ſea coaſte of *Arabia*) being of a blacke and brittle moulde, which cometh to paſſe by the greate ſtore of mudde and ſlimy matter which the ryuer beinge a flote bringeth out of *Æthiopia* into the lande of the *Ægyptians*. The earth of *Lybia* is much more redde and sandy underneath. The moulde of *Arabia* and *Syria* drawe neere to a fatte and battle claye, beyng vnder grounde very rockye and full of ſtone.

Lykewyſe, for proofe that the Region in tyme paſt was watery ground the priеſts alleadged how in the time of kinge *Myris* his raygne the floud aryſing to the heighth of 8 cubits watered the whole countrye of *Ægypte* lying beneath *Memphis*, ſcarfe 900 yeaſes being paſt and ex-pired ſince the death and deceaſe of *Myris*:

wheras

By what
proofes the
countrye of
Ægypt is
argued to
haue bene
couered by
waters

In Ægypt
it neuer
rayneth,
but their
lande is
watered by
the ouer-
flowe of
Nilus.

whereas at these dayes vnlesse it swell and increase 15 or 16 cubits high, it cometh not at all into that coast, which aforesaid coast, if accordingly to the fall of the riuier it grow still in loftynesse and become higher, the earth receyuinge no moysture by the floude, I feare the *Ægyptians* themselues that dwell beneath the lake *Myris* both other, and also the inhabitants of the lande of *Delta*, will euermore be annoyed with the same plague and inconuenience, whych the *Gretians* (by their accounte) are sometimes like to abyde. For the people of *Ægypt* hearing that the whole countrey of *Greece* was moystned and watered by the seasonable fall of rayne and showers, and not by floudes and riuers lyke vnto their owne: they prophecy that the day would come, when as the *Greekes* being deceyued of their hope would all pearishe through famine and hunger: meaning that if the gods did not vouchsafe to send them raine in due season, from whome alone they haue their moysture, the whole nation shoulde goe to wracke for want of sustenaunce. Thus farre it pleased them to descant of the fortune of *Greece*. Let us nowe consider in what estate and condition they stand them selues if then (as we sayd before) the lowe countrey of *Memphis* (for in these is the gayne and increase of grounde seene) waxe and augment

ment accordingely as in former times, our friendes of *Ægypt* shall shew us the way, what it is to be famished and dye by hunger: if neyther theyr land be moystened by the sweete and timely showres of rayne, nor by the fwelling and rysing of the riuer. For as now, they haue an especiall aduaantage aßwell of all men els, as of the rest of their countreymen that dwell higher, in that they receiue the fruite and increafe of the ground without eyther tilling or weeding the earth, or doing ought els belonging to huſbandry: wherefore immediately after the ryſeing of the waters, the earth being moyſte and ſupple, and the ryuer returned agayne to his olde course, they ſowe and ſcatter their ſeede every one upon his own grounde and territory: wherinto hauing driuen great heards of Swine that roote and tread the grayne and moulds together, they ſtay till the time of harveſt, attending the increase and gaine of their ſeede. Being full growne and ripened, they ſend in their hogges afreſh to muſle and ſtampe the corne from out the eares, which done, they ſweepe it together, and gather it. If we follow the opinion of the people of *Ionia*, as touching the land of *Ægypt*, who affirme, that the true countrey of *Aegypt* is in very deede nothing elſe ſauē the prouince of *Delta* (which taketh

The maner
of huſbandry
amongſt the
Ægyptians.

Hogs be
the beſt
husbands in
Ægypt, and
the worſt in
England.

A confuta-
tion of the
opinio[n
of the Iones
concerning
Ægypt.

taketh his name of the watchtowre or Castle of espiall made by *Perseus*) testifying besides, that by the sea coast to the salt waters of *Pelusium*, it stretcheth forty scheanes in length, and reacheth from the sea toward the hart of the region, to the city of the *Cercasians* (neere vnto which the riuers *Nilus* parteth it selfe into two feueral mouthes, the one whereof is called *Pelusium*, the other *Canopus*) and that all the other partes of *Aegypt* are belonging to *Aralia* and *Africa*, we might very well inferre and prooue heereof, that the countrey of *Aegypt* in former times was none at all. For the land of *Delta* (as they say, and we easilly beleue) was grounde left voyde and naked by the water, and that of late yeares also and not long ago: wherefore if they had no countrey at all, what caused them so curiouly to labour in the searching out and blazing of their auncienty, supposing themselues to be the chiefe of all people, the knowledge and intelligence whereof, was not worth the two yeares triall and experiment which they wrought in the children. I my selfe am fully perswaded, that the *Aegyptians* tooke not their beginning together with the place of *Delta*, but were alwayes since the first beginning and originall of mankinde, whose countrey gayning ground, and increasng by the chaunge and alteration of the riuers,

riuer, many of them went downe from the high countrey, and inhabited the low places, for which cause, the City *Thebes*, and the countrey belonging thereto, was heeretofore called *Aegypt*, the circuite and compasse whereof is 6120 furlongs. Be it so then that our opinion accord and content wyth truth, the *Græcian* writers are in a wrong boxe, but if they speake truely, yet in other matters they recken without theyr hoste, making but three partes of the whole earth, *Europa*, *Asia*, and *Africa*: whereas of necessity *Delta* in *Aegypt* should be accounted for the fourth: fithens by their owne bookees it is neyther ioyned with *Asia*, nor yet with *Africa*. For by this account, it is not the riuier *Nilus* that diuides *Asia* from *Africa*, which at the poynt and sharpe angle of *Delta*, cutting it selfe into two sundry streames, that which lyes in the middes shoulde equally pertayne both to *Asia* and *Africa*. But to leaue the iudgement and opinion of the *Greekes*, we say and affyrme, that all that countrey is rightly tearmed *Aegypt*, whiche is held and possessed by the *Aegyptians*, euen as also we make no doubt to call those places *Cilicia* and *Affyria* where the *Cilicians* and *Affyrians* do dwell. In like manner, according to truth, *Asia* and *Africa* are disfeuered and parted betweenne themselues by none other borders, then

by

by the limits and boundes of *Aegypt*. Howbeit, if we followe the *Græcians*, all *Aegypt* (beginning at the places called *Catadupæ* and the city *Elephantina*) is to be diuided into two partes, which draw their names of the regions wherevnto they are adioyned, the one belonging to *Africa*, the other to *Asia*. For the riuer *Nilus* taking his beginning from the *Catadupæ* so called, and flowing through the middes of *Aegypt*, breaketh into the sea, running in one streame til it come to the city of the *Cercasians*, and afterwards feuering it selfe into three sundry chanells. The first of these chanells turneth to the East, and is called *Pelusium*, the second *Canobus*, the third streame flowing directly in a straight line, kepeth this course, first of all scouring through the upper coastes of the countrey, it beateth full upon the point of *Delta*, through the middest whereof, it hath a straight and direct streame euen vnto the sea, being the fayrest and most famous of all the rest of the chanells, and is called *Sebennyticum*. From this streame are derived two other armes also, leading to the salt waters, the one being called *Saiticum*, the other *Mendefium*. For as touching those braunches and streames of *Nilus*, which they tearme *Bolbitinum* and *Bucolicum*, they are not naturally made by course of the water, but drawne out and

The course
of the riuer
Nilus.

The names
of the
chanells of
Nilus :
Pelusium,
Canobus.

Sebennyticum.

Saiticum.
Menedefium.
Bolbitinum.
Bucolicum.

and digged by the labour of men. I followe not the fantasies of mine owne brayne, nor imagine any thing of my selfe, for that the countrey of *Aegypt* is so wyde, and of such amplitude as we haue described it, I appeale to the oracle of the god *Hammon* which came into my minde, beeyng in study and meditation about thefe matters.

The people of the two cities *Mærea* and *Apia* A story touching the description of Egypt. that inhabite the borders of *Aegypt* next vnto *Africa*, esteeming themselues to be of the lineage *Aegypt*. and nation of the *Africans*, not of the Aegyptians, became weary of their ceremonies and religion, and would no longer absteyne from the fleshe of kyne and feamale cattell, as the rest of the *Aegyptians* did, they sent therefore to the prophecy of *Hammon*, denying themselues to be of *Aegypt*, because they dwelt not within the compasse of *Delta*, neither agreed with them in any thing, wherefore they desired the god that it might be lawful for them without restraint to taste of all meates indifferently: but the oracle forbade them so to do, shewing how all that region was iustly accounted *Aegypt* which the waters of *Nilus* ouerranne and couered, adding heereto all thofe people that dwelling beneath the city *Elephantina*, dranke of the water of the fame floud. This aunswere was giuen them by the

How much
of the lande
of *Nilus*
ouerfloweth.

the oracle. Nowe it is meete wee know, that *Nilus* at what time it rifeth aboue the banckes, ouerfloweth not *Delta* alone, but all the countrey next vnto *Africa*, and likewise the other fide adioyning to *Arabia*, couering the earth on both partes the space of two dayes iourney or thereabout.

The cause
and time of
the rising of
the riuier.

As touching the nature of the riuier *Nilus*, I could not bee satisfiyed either by the priests, or by any other, being alwayes very willing and desirous to heare someting thereof, first, what the cause might be that growing to so great increase, it shoulde drowne and ouergo the whole countrey, beginning to swell the eyght day before the kalends of July, and continuing afloate an hundred daies, after which time, in the like number of dayes it falleth agayne, flowing within the compasse of hys owne banckes tyll the nexte approch of July.

Nilus send-
eth foorth
no miste.

Of the causes of these thynges the people of *Aegypt* were ignoraunte themselues, not able to tell mee anye thyng whether *Nilus* had any proper and peculiar vertue different from the nature of other flouds. About which matters being very inquisitiae, moued with desire of knowledge, I demaunded moreouer the reasoun and occasion why this streame of all others neuer sent foorth any miste or vapour, such as

are

are commonly feene to ascend and rise from the waters, but heerein also I was fayne to nestle in mine owne ignorance, desiring to be lead of thofe that were as blind as my selfe. Howbeit, certayne *Græcian* wryters thinking to purchase the price and prayse of wit, haue gone about to discourse of *Nilus*, and set downe their iudgement of the nature thereof, who are found to varry and dissent in three sundry opinions, two of the which I suppose not worth the naming, but onely to giue the reader intelligence how ridiculous they are. The first is, that the ouerflow of *Nilus* commeth of none other cause, then that the windes *Etefiae* so named, blowing directly upon the stremme thereof, hinder and beate backe the waters from flowing into the sea, which windes are commonly wont to arise, and haue their season a long time after the increase and rising of *Nilus*: but imagine it were otherwise, yet this of necelitie must follow, that all riuers whatsoeuer hauing a full and direct course against the windes *Etefiae*, shall in like maner swell and grow ouer their bankes, and so much the rather, by how much the leffe and weake the flouds themselues are, whose stremmes are opposed against the same. But there be many rivers as well in *Syria* as in *Africa*, that suffer no such motion and change as hath bin sayd

A refutation
of the
Grecians as
touching
the same
things.

fayd of the flood *Nilus*. There is another opinion of leſſe credite and learning, albeit of greater woonder and admiration then the first, alleadging the caufe of the rising to be, for that the riuer (fay they) proceedeth from the Ocean ſea, which enuironeth the whole globe and circle of the earth. The third opinion being more caulme and modeſt then the reſt, is also more falſe and unlikely then them both, affirming that the increase and augmentation of *Nilus* commes of the ſnowe waters molten and thawed in thoſe regions, carying with it ſo much the leſſe credit and authority, by how much the more it is euident that the riuer comming from *Africa* through the middeſt of *Æthiopia*, runnes continually from the hotter countreys to the colder, beeing in no wife probable, or any thing likely that the waxing of the waters ſhould proceede of ſnowe. Many ſound proofes may be brought to the weakening of this caufe, whereby we may geſſe how groſſely they erre whiche thinke ſo greate a ſtreame to be increased by ſnowe. What greater reaſon may be found to the contrary, then that the windes blowing from thoſe countreys are very warme by nature. Moreouer, the land it ſelfe is continually voyde of rayne and yce, being moft neceſſary that within five dayes after the fall of ſnowe there ſhould come

come rayne, where by it commeth to passe that if it snewe in *Ægypt*, it must also of necessity rayne. The same is confirmed and establisched by the blacknesse and swartnesse of the people, couloured by the vehement heate and scorching of the sunne: likewise by the swalowes and kyties which continually keepe in those coastes: lastly by the flight of the cranes toward the comming of winter, which are alwayes wont to flye out of *Scythia* and the cold regions to these places, where all the winter seafon they make theyr abode. Were it then that neuer so little snow could fall in those countreys by the which *Nilus* hath his course, and from which he stretcheth his head and beginning, it were not possible for any of these things to happen which experience prooueth to be true. They which talke of *Oceanus*, grounding their iudgement vpon a meere fable, want reason to prooue it. For I thinke there is no such sea as the Ocean, but rather that *Homer* or some one of the auncient Poets deuised the name, and made vs thereof afterwardes in their tales and poetry. Now if it be expedient for me hauing refuted and disallowed other mens iudgements, to set downe mine owne. The reason why *Nilus* is so great in sommer I take to be this. In the winter-
The true opinion of these things.
That there is no sea called Ocean.

vnder

vnder the colde winter starre, keepeth hys courie ouer the high countreys of *Africa*, and in these fewe wordes is conteyned the whole caufe. For the sunne the nearer he maketh his approch to any region, the more he drinketh vp the moyf-ture thereof, and causeth the riuers and brookes of the same countrey to runne very lowe. But to speake at large, and lay open the caufe in more ample wyse, thus the case standeth. The bringer to passe and worker heereof is the sunne, beeing caryed ouer the hygh countreys of *Africa*: For the spring time with them beeing very fayre and cleare, the land hote, and the wyndes colde, the sunne passing ouer them workes the same effecte as when it runneth in the middest of heauen in sommer, forsomuch as by vertue of his beames gathering water vnto him, he causeth it to ascend into the superiour regions, where the windes receiuing it, dispearse the vapours and resolute them againe, which is chiefly done by the South and Southwest winde that blowe from these countreys, beeing stormy and full of rayne. Now the water drawne out of *Nilus* by the sunne, doth not in this fort fall downe agayne in showres and drops of rayne, but is quite spent and consumed by the heate. Toward the ende of winter, the sunne drawing towards the middest of the fkye in like manner

The cause
why the
South and
Southwest
wind bring
rayne.

as

as before, sucketh the water out of other riuers, which is the caufe that being thus drawne vntill much rayne and showres increase them agayne, they become fleete and almost drie. Wherefore the riuer *Nilus*, into whome alone no showres fall at any time, is for iuft caufe lowest in winter, and highest in sommer, forasmuch as in sommer the funne draweth moyfure equally out of all riuers, but in winter out of *Nilus* alone, this I take to be the cause of the diuers and changeable course of the riuer. Heereof also I suppose to proceede the drynesse of the ayre in that region, at such time as the funne deuideth his course equally, so that in the high countreys of *Africke* it is alwayes sommer: whereas if it were possible for the placing and situation of the heauens to be altered, that where North is, there were South, and where South is, North, the funne towardes the comming and approach of winter departing from the middest of heauen, would haue his paſſage in like ſort ouer *Europe*, as now it hath ouer *Africke*, and worke the ſame effects (as I iudge) in the riuer *Ijter*, as now it doth in *Nilus*. In like maner, ^{Iſter a great riuer in Europe.} the caufe why *Nilus* hath no miſt or cloude arising from it according as we ſee in other flouds, I deeme to be this, because the countrey is exceeding hote and parching, being altogether vnfitt

vnfite to fende vp any vapours, which vñually breathe and arise out of cold places. But let these things be as they are and haue bene alwayes.

The head and fountayne of *Nilus* where it is, or from whence it commeth, none of the *Ægyptians*, *Græcians*, or *Africans* that euer I talked with, could tell me any thing, besides a certaine scribe of *Mineruas* treasury in the city *Sais*, who feemed to me to speake merily, saying, that vn-doubtedly he knewe the place, describing the same in this manner. There be two mountaines (quoth he) arising into sharpe and spindled tops, situate betweene *Syène* a city of *Thebais*, and *Elephantina*, the one called *Crophi*, the other *Mophi*. From the vale betweene the two hilles doth issue out the head of the riuier *Nilus*, being of an vñsearchable deapth, and without bottome, halfe of the water running towardes *Aegypt* and the North, the other halfe towardes *Æthiopia* and the South. Of the immeasurable deapth of the fountayne, the scribe affirmed, that *Psammetichus* King of the *Ægyptians* had taken triall, who sounding the waters with a rope of many miles in length, was vnable to feele any ground or bottome: whose tale (if any suche thyng were done as he sayde) made me thinke, that in those places whereof

The spring
of the riuier
Nilus vñ-
searchable.

The two
mountaynes
Crophi and
Mophi.

whereof he spake, were certayne gulfes or whirlepooles very swift, violente and raging, whiche by reason of the fall of the water from the hilles, would not suffer the line with the sounding leade to sinke to the bottome, for which caufe, they were supposed to be bottomlesse. Befides this, I coulde learne nothing of any man. Neuerthelesse, trauelling to *Elephantina* to behold the thing with mine owne eyes, and making diligent inquiry to knowe the truth, I vnderstoode this, that takyng our iourney from thence Southward to the countreys aboue, at length we shal come to a steepe and bending shelfe, where the ryuer falleth with great violence, so that we must be forced to fasten two gables to each fide of the ship, and in that sort to hale and draw her forward, which if they chaunce either to flip or breake, the vessell is by and by driuen backwards by the intollerable rage and violence of the waters. To this place from the city *Elephantina* is four daies saile, whereaboutes the riuier is ful of windings and turnings, like the floud *Meander*, and in length so continuing twelue scheanes, all which way the ship of necessity must be drawne. After this, we shal arriue at a place very smooth and caulme, wherein is stading an Iland incompaſſed rounde by the ryuer, by name *Tachampſo*.

The

The one halfe heereof is inhabited by the *Aegyptians*, the other halfe by the *Æthiopians*, whose countrey is adioyning to the Southfide of the Ile. Not farre from the Iland is a poole of woonderfull and incredible bignesse, about the which the Shepheards of *Æthiopia* haue their dwelling: whereinto, after we are declined out of the mayne streme, we shall come to a riuier directly running into the poole, where going on shore, we must take our voyage on foote the space of forty dayes by the waters fide, the riuier *Nilus* it selfe beeyng very full of sharpe rockes and craggy stones, by the which it is not posseible for a vessell to passe. Hauing finished forty dayes iourney along the riuier, take shippynge againe, and passe by water twelue dayes voyage, till such time as you arriue at a great city called *Meroe*, which is reputed for the chiefe and Metropolitane city of the countrey, the people whereof only of all the gods worship *Jupiter* and *Bacchus*, whome they reuerence with exceeding zeale and deuotion. Likewise to *Jupiter* they haue planted an oracle, by whose countayle and voyce they rule their martiall affayres, making warre how oft foever, or against whome-foever they are moued by the same. From this city *Meroe* by as many dayes trauell as yee take from *Elephantina* to the same, you shall come

The city
Meroe.

come to a kind of people named *Automoly*, which is to say, traytours or runnagates, the fame also in like manner being called *Afmach*, which emporteth in the grecce tongue such as stande and attende at the Kings left hand. These men being whilome fouldyers in *Aegypt* to the number of eyght thousand and two hundred, they reuolted from their owne coun-
 treymen, and fled ouer to the *Æthiopians* for
 this occasion. Being in the time of King *Psam-
 metichus* dispersed and diuided into sundry garri-
 fons, some at the city of *Elephantina*, and *Daphnæ*
Pelufiæ, against the *Aethiopians*, other against
 the *Arabians* and *Syrians*, and thirdly at *Marea*
 against the *Africans* (in which places agreeably
 to the order and institution of *Psammetichus*, the
Persian garrifons also did lie in munition) hauing
 continued the space of three yeares in perpetuall
 gard and defence of the lande, without shift or
 release, they fell to agreement amongst them-
 selues to leaue their King and countrey, and flye
 into *Æthiopia*: which their intente *Psammeti-
 chus* hearing, made after them incontinently,
 and hauing ouertaken the army, humbly be-
 foughed them with many teares, not to forsake
 by suche vnkind and vnnaturall wife their wiues,
 children, and countrey gods, vnto whose plaint
 and intreaty, a rude roystrell in the company
 shewing

The foul-
 diers of
Ægypt for-
 fooke theyr
 owne coun-
 try.

The tricke
of a knaue.

shewing his priuy members, made this aunfwere, wherefoeuer (quoth he) these be, there will I finde both wyfe and children. After they were come into *Aethiopia*, and had offered themselfues vnto the King of the foyle, they were by him rewarded on this manner. Certayne of the *Aethiopians* that were scarfely found harted to the King, were depriued by him of all their lands and possessions, which he franckly gaue and bestowed on the *Aegyptians*. By means of these, the people of *Aethiopia* were brought from a rude and barbarous kind of demeanour, to farre more ciuill and manlike behauour, being instructed and taught in the maners and customes of the *Aegyptians*. Thus the riuer *Nilus* is founde still to continue the space of foure monethes iourney by lande and water (lesse then in which time it is not possible for a man to come from *Elephantina* to the *Automolians*) taking hys course and stremme from the West part of the world, and falling of the funne.

A story
touching
the spring
of Nilus.

Howbeit in this place I purpose to recite a story told me by certayne of the *Cyræneans*, who fortuning to take a voyage to the oracle of *Ammon*, came in talke with *Etearchus* King of the *Ammonians*, where by course of speache, they fell at length to discourse and common of *Nilus*, the head whereof was vnsearchable, and
not

not to be knowne. In which place *Etearchus* made mention of a certaine people called *Namafones* of the countrey of *Afrike*, inhabiting the quickfands, and all the coast that lyeth to the east. Certayne of these men comming to the court of *Etearchus*, and reporting dyuers strange and wonderfull things of the deserts and wild chases of *Africa*, they chaunced at length to tell of certayne yong Gentlemen of theyr countrey, issued of the chiefe and most noble families of all their nation, who beeing at a reasonable age very youthfull and valiant, determined in a brauery to go seeke straunge aduentures, as well other, as also this. Fiue of them being assignd thereto by lot, put themselues in voyage to go search and discry the wilderneſſe, and desert places of *Africa*, to the ende they might ſee more, and make further report thereof then euer any that had attempted the fame. For the ſea coast of Africa poynting to the North pole, many nations do inhabite, beginning from *Aegypt*, and continuing to the promontory named *Soloes*, wherein *Africa* hath his end and bound. All the places aboue the ſea are haunted with wilde and fauage beaſtes, beeing altogether voyde and defolat, peſtered with fand, and exceeding drye. Theſe gentlemen-trauellers haung made ſufficient prouifion of water, and other vyands

A voyage
vndertaken
by certayne
young
gentlemen.

vyands necessary for theyr iourney, first of all
paffed the countreys that were inhabited: and
next after that, came into the wylde and waste
regions amongſt the caues and dennes of fierce
and vntamed beaſtes, through which they helde
on theyr way to the weſt parte of the earth. In
which manner, after they had continued many
dayes iourney, and trauelled ouer a great part of
the fandy countreys, they came at length to espy
certayne fayre and goodly trees, growing in a
fresh and pleafaunt medowe, wherevnto inconti-
nently making repayre, and taſting the fruite
that grewe thereon, they were ſuddenly fur-
prized and taken ſhort by a company of little
dwarfes, farre vnder the common pitch and
ſtature of men, whose tongue the gentlemen
knew not, neither was their ſpeache vnderſtoode
of them. Being apprehended, they were lead
away ouer fundry pooles and meares into a city,
where all the inhabitauntes were of the fame
ſtature and degree with thoſe that had taken
them, and of colour ſwart and blacke. Faſt
by the fide of thys city ranne a ſwift and violent
riuer, flowing from the Weaſt to the Eaſt,
wherein were to be feene very hydeous and ter-
rible ſerpents called Crocodyles. To this ende
drew the talke of *Etearchus* King of the *Ammon-
ians*, ſaue that he added beſides how the *Nama-
fonian*

sonian gentlemen returned home to theyr owne countrey (as the *Cyræneans* made recount) and how the people also of the city whether they were broughte, were all coniurers, and geuen to the study of the blacke arte. The floud that had his paſſage by the city, *Etearchus* suppoſed to be the riuier *Nilus*, euen as also reaſon it ſelue giueth it to be. For it floweth from *Africa*, and hath a iuft and dire&t cut through the middeft of the fame, following (as it ſhould ſeeme) a very like and ſemblable courſe vnto the riuier *Iſter*.

A City inhabited by Necromancers.

Iſter beginning at the people of the *Celts*, and the city *Pyrene* (the *Celts* keepe without the pillars of *Hercules*, being neere neighbours to the *Cynefians*, and the laſt and vtmoſt nation of the westerne people of *Europe*) deuideth *Europe* in the middeft, and ſcouring through the coast, it is helde by the *Iſtryans* (people ſo named and comming of the *Mileſians*) it laſtly floweth into the ſea. Notwithſtanding *Iſter* is well knowne of many, for that it hath a perpetuall courſe through countreys that are inhabited, but where or in what parte of the earth *Nilus* hath his ſpring, no man can tell, forſomuch as *Africa* from whence it commeth, is voyde, deſert, and vnfurnished of people, the ſtreame and courſe whereof, as farre as lyeth in the knowledge of men,

The description of the riuier Iſter.

men, we haue set downe and declared, the end of the riuier being in *Aegypt* where it breaketh into the sea.

Aegypt is welny opposite and directly set against the mountaines of *Cilicia*, from whence to *Synopsis* standing in the *Euxine* sea, is fие daies iourney for a good footeman, by straight and euen way.

The Ile *Synopsis* lyeth iust against the riuier *Ister*, where it beareth into the sea, so that *Nilus* running through all the coast of *Africa*, may in some manner be compared to the riuier *Ister*, howbeit, as touching the floud *Nilus* be it hitherto spoken.

Let us yet proceede to speake further of *Aegypt*, both for that the countrey it selfe hath more strange wonders then any nation in the world, and also because the people themselfues haue wrought sundry things more worthy memory, then any other nation vnder the sunne, for which caufes, we thought meete to discourse more at large of the region and people. The *Aegyptians* therefore as in the temperature of the ayre, and nature of the riuier, they dissent from all other: euen so in theyr lawes and customes they are vnlike and disagreeing from all men.

In this countrey the women followe the trade

*Ægypt the
most won-
derfull
nation in
the world.*

trade of merchandize in buying and sellinge: also <sup>The laws
and custo-
mes of the
people of
Ægypt.</sup> victualing and all kinde of sale and chapmancy, whereas contrarywyse the men remayne at home, and play the good huswives in spinning and weauing and such like duties. In like manner, the men carry their burthens on their heads, the women on their shoulders. Women make water standing, and men crouching downe and cowring to the ground. They discharege and vnburthen theyr bellies of that which nature voydeth at home, and eate their meate openly in the streetes and high wayes, yeelding this reasoun why they do it, for that (say they) such things as be vnseemely yet necessary ought to be done in counsayle, but and such as are decent and lawfull, in the eyes and viewe of all men. No woman is permitted to do seruice or minister to the gods or goddeses, that duty being proper and peculiar to men. The sonne refusynge to nourish and susteyne his parents, hath no lawe to force and constraine him to it, but the daughter be the neuer so vnwilling, is perforce drawne and compelled thereto. <sup>The
daughter
bound to
nourish her
parents in
need.</sup> The priests and ministers of the gods in other countreys weare long hayre, and in *Aegypt* are all rased and shaven. Likewyse with other people it is an vsuall custome in forrowing for the dead to powle theyr lockes, and especially such as are nearest touched with grieve, but

but contrarywyse the *Aegyptians* at the deceasse of their friends suffer theyr hayre to growe, beeing at other times accustomed to powle and cut it to the stumps. Moreouer, the people of all lands vfe to make difference betweene their owne diet and the foode of beastes, sauing in *Aegypt*, where in barbarous and swinish maner men and beasts feede ioyntly together. Befides this, the people elsewhere haue their greatest sustenance by wheate, rye, and barley, which the *Aegyptians* may not taste of without great reproch and contumely, vsing neuerthelesse a kind of wheate whereof they make very white and fine bread, which of some is thought to be darnell or bearebarly. This at the first hauing mingled it with licour, they worke and mould with their feete, kneading the same afterwards with their hands.

In this countrey also the manner is to circumcise and cut round about the skinne from their priuy parts, which none other vfe, except thoſe that haue taken letter, and learned the custome from the *Aegyptians*. The men go in two garments, the women in one, ſtitching to the infide of the vefture a tape or caddefe to gird their apparell close to them, which the people of other regions are wont to weare outwardly. The *Græcians* in writing and casting account, frame their letters,

The good fellowship in
Ægypt wher the
good man and his hogs
dine together.

The vfe of
grayne is
very flender
in Aegypt.

The manner
of casting of
account.

and

and lay their counters from the left hand to the right, the *Aegyptians* contrarywise proceede from the right to the left, wherein also they frumpe and gird at the *Græcians*, saying, that them-selues do all things to the right hand, which is well and honestly, but the *Grækes* to the left, which is peruersely and vntowardly. Furthermore, they vse in writing two kind of characters or letters, some of the which they call holy and diuine, other common and prophane. In the seruice and worship of the gods, they are more religious and devout then any nation vnder heauen. They drinke out of brasen pots, which day by day they neuer fayle to cleanse and wash very fayre and cleane, which manner and custome is not in a few of them, but in all. They delight principally to go in fresh and cleane linnen, consuming no small part of the day in wassing their garmentes. They circumcise their secret partes for desire they haue to be voyde of filth and corruption, esteeming it much better to be accounted cleane, then comely. The priests and churchmen shauie their bodies euery third day, to the end that neyther lyce nor any kind of vncleanness may take hold of thofe which are dayly conuersaunt in the honour and seruice of the gods. The same are arrayed in one vesture of single linnen, and paper shooes, without Their letters
or char-
acters. Cleanness in
attyre with-
out pride. The custome
of the
priests.

Their dyet.

The orders
of priest-
hood.

out sufferance to go otherwise attired at any time. They purge and wash themselues euery day twice in the daye time, and as often in the night, vsing other ceremonies and customes welny infinite that are not to be rehearfed. The selfe-fame priests haue no small aduantage or commodity in this, that they liue not of their owne, neither spend or consume any thing of their priuate goodes and substaunce, but haue dayly ministred and suppled vnto them foode in great abundance, as well the flesh of oxen as of geese. Their drinke is wine made of grapes, which in like maner is brought them in allowance. To take any kinde of fishe, they hold it vnlawfull: and if by fortune they haue but seene or lightly behelde any beanes, they deeme themselues the worste for it a moneth after, forsomuch as that kind of pulse is accounted vncleane. The rest also of the *Aegyptians* and common forte vse very seldome or neuer to sowe beanies: and to eate the same either rawe or foddern, they hold it a greeuous finne. The priests take their orders in such wise, that euery one by turnes and courses doth seruice to all the gods indifferently, no man being clarked or chosen to be the seuerall minister of any one god alone. All these are gouerned by one generall presidant or **Archbishop**. If any man
dye

dye, his sonne taketh the priesthoode in his stead. All neate and bullockes of the malekinde they hold sacred to *Epaphus*, whereof if they be in minde to sacrifice any, they searche and trie hym whether he be cleane or no after this manner.

If in all hys skinne there appeare any one blacke hayre, they by and by iudge him impure and vnfit for sacrifice, which triall is made by some of the priests appoynted for the same purpose, who taketh diligent view of the oxe both standing and lying, and turned euery way, that no part may be vnseene. After this, search is made also of his mouth and tongue, whether all the signes and tokens appeare in him that should be in a pure and vnspotted beast, of which signes we determine to speake in another booke. To make short, he curioufly beholdeth the hayres of his tayle whether they growe according to nature, and be all white. If all these markes agree, they tye a ribaund to one of his hornes, and feare a marke on the other, and so let him run, and if any man aduenture to offer vp an oxe, whose hornes are not marked with the publike feale or brandyron, he is by and by accused by the rest of his company, and condemned to dye. These are the meanes which they vse in searching and surueyng theyr cattell, such as are to be offered to the gods. Moreouer, in the time of

The manner
of trying
the bullocks
that are
sacrificed
whether
they be
cleane or
otherwife.

sacrifice

The order of sacrifice and oblation, this is their manner. The sacrificing. beast that is sealed on the horne, being brought to the aultare and place of immolation, incontinent a fire is kindled, then some one of the Chaplaynes taking a boule of wyne in his hands, drinketh ouer the oblation with his face towarde the temple, and calling with a loude voyce vpon the name of the god, giueth the beast a wound and killeth him, The head of the beast that is sacrificed is accursed. the head and hyde whereof, they beare into the market place, with many detestable curses, and diuelish bannings, making sale thereof to the Merchaunts of *Greece*. Such of the *Aegyptians* as haue no place of sale or vse of Merchaundise with the *Græcians*, cast both head and hyde into the riuier *Nilus*. In cursing the head of the flaine beast they vse this manner of imprecation, that if any euill or misfortune be to happen either to those which do the sacrifice, or to the whole realme and dominion of *Aegypt*, it would please the gods to turne all vpon that head. The like vse and custome about the heads of such cattel as are killed in sacrifice, and in time of offering for the priest to drinke wine, is in all places alike throughout all the churches of *Aegypt*, in so much, that it is growne into a fashon in all the whole land, that no *Aegyptian* will taste of the head of beastes sacrificed. Howbeit, there is choyfe and diuersity of sacrifice

fice with them, neyther is the same manner and forme of oblation kept and obserued in euery place. Now we will shew and declare which of all the goddeses they chiefly honour, and in whose name they solemnize and celebrate the greatest feast. Hauing therefore most deuoutely spent the eue or day before the feast in solemne fasting and prayer, they sacrifice an Oxe, whose hyde incontinently they pull off and take out his entrayles, suffering the leafe and fat to remayne within him. After that, they hewe off the thanke bones, with the lower part of the loyne and shoulders, likewise the head and the necke, which done, they farce and stiffe the body with halowed bread, hony, rayfons, figges, franckincense, myrrhe, and other precious odours. These things accomplished they offer him vp in sacrifice, pouring into him much wine and oyle, and abiding still fasting, vntill such time as the offering be finished. In the meane space while the sacrifice is burning, they beate and torment themselues with many stripes, whereby to satisfy and appease the wrath and displeasure of the gods. Hauing left off on this manner to afflict and crucifie their flesh, the residue of the sacrifice is set before them, wherewith they feast and refreshe their hunger. It is a custome receyued throughout all the region, to offer bullocks and
calves

A law
greatly
honoured
in Agypt.

values of the malekinde, if in case they be found immaculate and pure, according to the forme of their lawe: howbeit, from kine and heifers, they absteyne most religiously, accounting them as holy and consecrate to the goddesse *Isis*, whose image is carued and framed like a woman, with a paire of hornes on hir head, like as the *Græcians* describe and fet foorth *Io*. Hereof it proceedeth that the people of *Aegypt* do most of all other beastes worship and reuerence a cowe, for which cause, none of that nation neither men nor women will eyther kisse a *Græcian*, or so much as vse hys knife to cut any thing, his spit to rost, his pot to boyle, or any other thing belonging to them, disdayning and loathing the very meate that hath bin cut with a *Græcians* knife, forsomuch as in *Greece* they feede of all neate indifferently both male and feamale. If an oxe or cowe chaunce to die, they bury them on this wise, the kine and females they cast into the riuer, burying the oxen in some of the suburbes with one of his hornes sticking out of the ground for a token, lying on this maner vntill they be rotten. At an ordinary and appoynted time, there ariueth a ship from the Ile *Prosoptis* situate in that part of *Aegypt* which is named *Delta*, being in compasse nine scheanes, which is 63 miles. In this Iland are planted many

The maner
of burying
kyne when
they dy.

many cities, one of the which continually furnisheth and sends foorth the aforesaid ship, hauing to name *Atarbechis*, wherein standeth a faire and goodly temple dedicated to *Venus*. From this city *Atarbechis*, many people are woont to stray and wander into other townes of *Aegypt*. The ship comming to land at euery city, takes vp the bones of the dead oxen, and caries them all to one place where they are buryed together. The law alfo commaundeth the selfe same manner to be kept and obserued in the sepulture and burying of other cattell that dye in the land, from the slaughter of the which generally the *Aegyptians* absteyne. Neuertheleffe, such as abiding in the prouince of *Thetes* in the temple of *Iupiter Thebanus*, are inuested with the orders of priesthooде, vse the same abstinence from sheepe, and slayne goates vpon the aultars of the gods, for in *Aegypt* the same gods haue not the same kinde of diuine honour in euery place and with euery people, sauing *Isis* and *Ofyris*, the one a goddesse, the other a god, which are of all men worshipped alyke. This *Ofyris* is of the *Aegyptians* thought to be *Bacchus*, albeit for some respect they name him otherwife. Contrary to these, such as are belonging to the palace of *Mendes*, and are conteyned within the precinct and limits of that sheere, withholde themselues

The cause
why some
of the
Ægyptians
will kill no
sheepe.

themselues from goates, and make sacrifice of sheepe. The *Thelanes* therefore, and such as following their example eschew and auoyde the slaughter and killing of sheepe, testifie themselues to be mooued heerevnto by a law, because that *Jupiter* on a time refusing to be feene of *Hercules* who greatlye desired to behold him, at his instant prayers cut off the head of a ramme, and stripping off the fell, cast it ouer him, and in such manner shewed himselfe to his sonne, whereof the *Aegyptians* framing the image of *Jupiter*, made him to haue a rammes head, of whome, the *Ammonians* tooke that custome, whych are an offspring and braunch growne from two fundry nations the *Aegyptians* and *Aethiopians*, as well may be feene by their language which is a medley of both tongues: who feeme for this cause to haue named themselues *Ammonians*, for that they hold the oracle of *Jupiter* whome the *Aegyptians* call by the name of *Ammon*. In this respekte the *Thelanes* absteyne from the bloud of rammes and sheepe, esteeming them as holy and diuine creatures. Howbeit, one day in the yeare which they keepe festiuall to *Jupiter* they kill a ramme, and taking off the skynne, they couer therewith the image, wherevnto incontinent they bring the picture of *Hercules*, after which, they beate the naked flesh of
the

Whence
the Am-
monians
drew theyr
name.

the ramme for a good season. The sacrifice being in this fort accomplished, they bury the body in a religious and halowed veisel. This *Hercules* they recken in the number of the twelue gods, as for the other *Hercules* of whome the *Græcians* make mention, the *Aegyptians* are altogether vnacquainted with him, neyther do they feeme at any time to haue heard of him. This name I suppose to haue come first from *Aegypt* into *Græce*, and to haue bene borrowed of them, howsoeuer the *Græcians* dissemble the matter, to make the inuention feeme their owne: wherevpon I grounde wyth greater confidence, for that the parents of *Hercules*, *Amphytrio* and *Alcmaena* are by countrey and lynage *Aegyptians*. Likewise in *Aegypt*, the name of *Neptune*, and the gods called *Dioscuri*, was very straunge, and vnheard of, neyther would they be brought by any meanes to repute them in the fellowshipe and company of the gods. And if in case they had taken the name of any god from the *Græcians*, it is very credible that as well as of the rest, nay aboue the rest, they would haue made choyse of *Neptune* and the other, were it that at thosse dayes trade of merchandise, and voyaging by sea were vied eyther by them into *Græce*, or by the *Græcians* into *Aegypt*, which I suppose and thinke to haue bene. It is therefore most

founding

The name
of Hercules
taken from
the Aegy-
ptians.

The Kings
of Aegypt
could make
at their
pleasure
gods.

sounding and agreeable to truth, that if anything had bene borrowed by them, the name of *Neptune* rather then *Hercules* had crept into their manners and religion. Besides this, the godhead and name also of *Hercules* is of greate continuance and antiquity in *Aegypt*, insomuch that (by their saying) 17000 yeares are passed, since the raigne of King *Amasis* in tyme of whose gouernaunce, the number of the gods was increased from eight to twelue, whereof *Hercules* was then one. Heerein not contented with a slippery knowledge, but moued with desire to learne the truth, I came in question with many aboute the same caufe, and tooke shippynge also to *Tyrus* a city of *Phænicia*, where I had heard say that the temple of *Hercules* was founded. Being landed at *Tyrus*, I beheld the pallace beautified and adorned with gifts of inestimable price, and amongst these, two croffes, one of tried and molten gold, another framed of the precious gemme *Smaragdus*, whiche in the night season sent foorth very bright and shining beames, forthwith falling into parle with the chaplaines and priests of the temple, I demaunded them during what space the chappell had stooede, and how long since it was built, whose talke and discourse in nothing agreed with the *Græcians* affirming, that the temple tooke his beginning

beginning with the city, from the first foundation and groundley whereof, two thousand and three hundred yeares are expired. I saw also in *Tyrus* another temple vowed to *Hercules* furnamed *Thesius*. In like sort, I made a iorney to *Thasus*, where I light vpon a chappell erected by the *Phænicians*, who enterprizing a voyage by sea to the knowledge and discouery of *Europe*, built and founded *Thasus*, fwe mens ages before the name of *Hercules* was knowne in *Greece*. These testimonies do plainly prooue that *Hercules* is an auncient god and of long durance. For whiche cause amongst all the people of *Greece* they seeme to haue taken the best course, that honour *Hercules* by two sundry temples, to one they shew reuerence as to an immortall god, whome they call *Hercules Olympius*, to another, as to a chiefe peere, and most excellente person amongst men. Many other things are noyfed by the *Græcians*, albeit very rashly and of slender ground: whose fond and vndiscret tale it is, that *Hercules* comming into *Aegypt*, was taken by the *Aegyptians*, and crowned with a garland, who were in full mind to haue made him a sacrifice to *Iupiter*. Unto whose aultare being lead with greate pompe and celerity, he remayned very meeke and tractable, vntill such time as the priest made an offer to slay him, at what

The two
temples of
Hercules
in Greece.

what time recalling his spirits, and laying about him with manfull courage, he made a great slaughter of all such as were present and stroue against him. By which theyr fabulous and incredible narration they flatly argue, how ignoraunt and vnaquaynted they be with the maners of *Aegypt*, for vnto whome it is not lawfull to make oblation of any brute beast, but of swine, oxen, calues and geese: coulde they so farre stray from duty and feare of the gods, as to stayne and blemish their aultars with the bloud of men: Agayne, *Hercules* being alone in the hands of so many *Aegyptians*, can it stande wyth any credence or lykelyhoode, that of hymselfe he should be able to slay so greate a multitude: But let vs leaue these fables, and proceede forwarde to the truth. Such therefore of thys people as flye the bloudshead and slaughter of goates (namely the *Mendesians*) lay for theyr ground, that *Pan* was in the number of the eyght gods which were of greater standing and antiquitie then the twelue.

The reason
why in some
partes of
Aegypt they
will kill no
goates.

The forme and image of the god *Pan*, both the paynters and caruers in *Aegypt* frame to the same similitude and refemblance as the *Græcians* haue expreffed and set him foorth by, making him to haue the head and shankes of a goate, not that they thinke him to be so, but rather like the other gods. Notwithstanding the cause
whereby

whereby they are mooued to portray and shadow him in such fort, is no greate and handsome tale to tell, and therfore we are willing to omit it by silence, sufficeth it that we knowe how as well bucke as dooe goates are no pety faincts in this countrey, in somuch that with the *Mendefians* goateheards are exalted aboue the common forte, and much more set by then any other degree of men, of which company, some one is alwayes of chiefe estimation, at whose death, all the quarter of *Mendesia* is in great sorrow and heauines, whereof it commeth, that as well the god *Pan* himselfe, as euery male-goate is called in the *Ægyptian* speach *Mendes*. In these parts of *Ægypt* it hapned that a goate of the malekinde in open fight closed with a woman, whiche became very famous and memorable throughout all the countrey. An hogge is accounted with them an vncleane and defiled beaft, which if any passing by fortune to touch, his next worke is to go wafhe and dowse himselfe clothes and all in the riuer, for which cause, of all their proper and natvie countreymen, only such as keepe swine, are forbidden to do worship in the temples. No man will vouchsafe to wed his daughter to a swineheard, nor take in marriage any of their discent and issue feamale, but they mutually take and yeeld their daughters in marriage

A Goate
closing with
a woman.
Hogs of all
beafts wurft
accounted
of.
Hogheards
of beaft
account.

riage betweene themselues. Of the number of the gods onely *Liber* and the Moone are sacrificed vnto with hogges, whereof making oblation at the full of the moone, for that space also they feede of porke and hogs flesh. The reason why the people of *Ægypt* kill swyne at this time, and at all other times boyle in so great despight and hatred against them, bycause mine eares glowed to heare it, I thought it maners to conceale it. Swyne are offered

Divine sacrifice to Liber and Luna. vp to the Moone in this manner: the hogge standing before the aultare, is first flayne, then taking the tip of hys tayle, the milt, the call, and the fewet, they lay them all together, spreading ouer them the leafe or fat that lyeth about the belly of the swine, which immedately they cause to burne in a bright flame. The flesh remayning they eate at the full of the moone, which is the same day whereon the sacrifice is made, abhorring at all other times the flesh of swine as the body of a ferpent. Such as be of poore estate, and slender substaunce, make the picture and image of a hogge in paaft or dowe, whiche beeing consequently boyled in a vessell, they make dedication thereof to their gods. Another feast also they keepe solemne to *Bacchus*, in the which towarde supper they sticke a fwyne before the threshold or entry of their dwelling places,

places, after which, they make reftitution there-
of to the swinehearde agayne of whom they
bought it. In all other pointes pertayning to
thys feast, so like the *Græcians* as may be,
fauing that they square a little, and vary heerein.
For the manner of *Greece* is in this banquet to
weare about their neckes the similitude that
the Latins name *Phallum*, wrought and carued
of figtree, in stead whereof, the *Ægyptians* haue
deuised small images of two cubites long, whiche
by meanes of certayne strings and coardes they
cause to mooue and stirre as if they had fence
and were liuing. The cariage of these pictures
is committed to certayne women that beare
them too and fro through the streetes, making
the part of the image (which is as bigge as
all the bodye besides) to daunce and play in
abhominalle wife. Faft before these marcheth
a piper, at whose heeles the women followe
incontinent with fundry psalmes and sonets to
the god *Bacchus*. For what caufe that one
member of the picture is made too big for the
proportion and frame of the body, and also
why, that, only of all the body is made to
mooue, as they refused to tell for religion, so
we desired not to heare for modesty. Howbeit,
Melampus sonne of *Amytheon* was falsly sup-
posed to haue bin ignoraunt in the ceremonies

Superstition
oft times
runneth into
most filthy
deuises.

of
D *

Melampus
the first
founder of
this cere-
monie in
Greece.
In the time
of Herodo-
tus the
name of
Philoso-
phers was
straunge.

of *Ægypt*, in the whiche he was very skilfull and cunning. By whom the *Greekes* were first instructed in the due order and celebration of *Bacchus* feast (whome they worshipped by the name of *Dionysius*) and in many other ceremonies and religious obseruations pertayning to the same. Notwithstanding someting wanted in this description, which was after added, and in more perfect and absolute manner set downe by certayne graue and wife men called Philosopheres, which liued in the seconde age after him. Most euident it is that the picture of *Phallum* worne of the *Græcians* in the feast of *Bacchus*, was found out and deuised by him, whose discipline in this point the *Græcians* observe at this day. This *Melampus* was a man of rare wisedome, well seene in the art of diuination and southsaying, the author and first founder to the *Græcians* as well of other things which he had learned in *Ægypt*, as also of such statutes and obseruances as belong to the feast of *Dionysius*, only a few things altered which he thought to amend. For why, to thinke that the *Græcians* and *Ægyptians* fell into the same forme of diuine worship by hap hazard or plaine chaunce, it might seeme a very hard and vnreasonable geesse, fithence it is manifest that the *Greekes* both vse the selfe-
fame

fame custome, and more then that, they kept it of olde. Much lesse can I be brought to say, that either this fashyon or any other hath bene translated and deriuued from *Greece* into *Ægypt*. I rather iudge that *Melampus* comming from *Phænicia* into *Beotia*, accompanied with *Cadmus* and some other of the *Tyrians*, was by them made acquaynted with all such rites and ceremonies as in the honour of *Dionysius* are vsed by the *Greekes*. True it is, that the names by which the gods are vsually called, are borrowed and drawne from the *Ægyptians*, for hearing them to be taken from the *Barbarians* as the chiefe inuenters and deuifers of the same, I haue found not only that to be true, but also that for the most parte they are brought out of *Ægypt*. For setting aside *Neptune* and the gods called *Dioscuri* (as before is declared) *Iuno*, *Venus*, *Themis*, the Graces, the Nymphes *Nereides*, all the names of the gods and goddeses haue bene euermore knowne and vsurped in *Ægypt*. I speake no more then the *Ægyptians* testify, which auouch sincerenly that neyther *Neptune* nor the gods *Dioscuri* were euer heard of in their land. These names I iudge to haue bene deuised by the *Pelasgians*, except *Neptune*, whose name I suppose to be taken from the people

people of *Africa*, forsomuch as from the beginning no nation on the earth but only the *Africanes* vsed that name, amongst whome, *Neptune* hath alwayes bene reuerenced with celestiall and diuine honours, whome the *Ægyptians* also denie not to be, albeit they shewe and exhibite no kinde of diuine honour towardes him. These and suche like customes (which we purpose to declare) haue the *Greekes* borrowed of the *Ægyptians*: neuertheleſſe, the image of *Mercury* I rather deeme to haue proceeded from the maners of the *Pelasgians*, then from the vſuall and accustomed wont of *Ægypt*, and principally to haue growne in vſe wyth the *Athenians*, whose fact consequently became a paterne and example to the rest of the *Græcians*. For the ſelfefame ſoyle was ioyntly held and inhabited both of the *Athenians* (which were of the right lignage of *Hellen*) and likewife of the *Pelasgians*, who for the fame cauſe began to be reckoned for *Græcians*. Which things are nothing maruaylous to thoſe that are ſkilfull and acquaynted with the worship and religion whych the *Græcians* yeeld to the three ſonnes of *Vulcane* named *Caliri*, which diuine ceremonies are now fresh in *Samothracia*, and were taken and receyued from the *Pelasgians*. The cauſe is, that thoſe *Pelasgians* whome we

Cabiri the
three ſonnes
of Vulcane.

faid

said before to haue had all one territorie with the *Athenians*, dwelt sometime also in *Samothracia*, by whome the people of that foyle were taught and indoctrined in the ceremonies appertinent to *Bacchus*. First therefore the people of *Athens* following the steps of the *Pelasgians*, caused the picture of *Mercury* to be carued in suche forte as we haue heard. For authority and proofe why the image should be thus framed, the men of *Pelasgos* recited a mysterie out of holy booke, which is yet kept and conserued in the religious monuments of *Samothracia*. The selfefame in prayer and inuocation to the heauenlye powers, made oblation of all creatures indifferentlye, and wythout respect (whyche I came to knowe at *Dodona*) geuing no names at all to the gods, as beeyngh flatly ignoraunte howe to call them. Generally they named them Θεοι, gods, in that θεοις εἰχον κόσμον, that is, they disposed and placed in order all the countreyes and regions on earth. In tract of tyme, the names and appellations of the powers diuine vsed in *Ægypt*, grew also in knowledge with the *Greekes*: ensuing which, the name also of *Dionysius*, otherwise called *Bacchus*, came to light, albeit, long after that tyme and in later dayes. A small time expired, the *Greekes* counsayled with the oracle in *Dodona* to the fame

Dodona
sometyme the
chiefe oracle
in Greece.

The begin-
ning of the
pagans gods.

same ende and purpose. This chayre of prophecy was in those dayes the only and most auncient seate in the land of *Greece*, whether the *Pelasgians* repaying, demaunded the oracle if the furnames of the gods receiued and taken from the *Barbarians*, might be lawfully frequented in *Greece*: whereto aunswere was geuen, that they shoulde be reteined: for whyche cause, yeelding sacrifice to the gods, such names were helde by the men of *Pelasgos*, and lastly obserued of the *Græcians*. Howbeit, what original or beginning the gods had, or whether they were euermore time out of mind: finally, what forme, figure, or likenesse they bare, it was neuer fully and perfectly knowne till of late dayes. For *Hesiodus* and *Homer* (which were not passing 400 yeares before us) were the first that euer made the gods to be borne and sproong of certayne progenies like vnto men, assigning to euery one a byname, proper and peculiar honours, sundry crafts and sciences wherein they excelled, not leauing so much as the fauour and portrayour of any of the gods secrete and vndescried. As for suche poets as are faide to haue gone before these, they seeme to me to haue liued after them. The first of these things (I meane the names of the natures celestiall) to haue bene planted in *Greece* in such forte as hath bene declared,

declared, the priests at *Dodona* do iustly witnesse. Now for this of *Hefiode* and *Homer* to be no otherwyse then is said, I pawne mine owne credit. Furthermore, of the oracles in *Africke* and *Greece* the *Ægyptians* blasfe this rumor, and principally such as are employed in the seruice and ministerie of *Iupiter Thelanus*: by whome it is fayde, that certaine men of the *Phœnicians* comming to *Thebes*, stale priuily from thence two women accustomed to minister in the temple of *Iupiter*, one of the which they sold in *Lybia*, the other in *Greece*, by whose meanes and aduise it came to passe, that in each countrey the people created an oracle. Heereat somewhat abashed, and requesting earnestly how and in what manner they came to knowe this, they made me aunswere, that leauing no corner vnsearched whereby to come to knowledge of their women, and not able to finde how they were bestowed, newes was brought at length of their plight and condition. Thus farre was I certified by the *Thelane* prelates, wherevnto I deeme it conuenient to adde such things as were notified vnto mee at *Dodona* by the priests there, who vndoubtedly affirme how in times forepast and long ago, two blacke pigeons tooke theyr flight from the countrey of *Thebes* in *Ægypt*, scouring with swift course through the sky, one

The begin-
ning of the
oracles in
Africke and
Greece.

A tale of
two pigeons.

of

of the which fortuned to light in *Africa*, the other in that part of *Greece* where *Dodona* is now situate, where pointing vpon a mighty tall beech, she was heard to speake in a voice humane, like vnto a man, warning the people to erect an oracle or feate of diuination in that place, being so thought good, and prouided by the destinies. Whiche admonition the people taking (as well they might) to come by the instinct and motion of the gods, did as they were commaunded by the doue. In like manner it fell out that in *Lybia* the people were stirred vp and incensed by the other doue to the planting and erection of a feate propheticall, named the oracle of *Ammon*, being also consecrate to the name of *Jupiter*. These things we receiued of the credite and authoritie of the *Dodoneans*, confirmed and establisched by the generall confente of those that had the care and charge of the temple. Of these women priests resident in the temple of *Dodona*, the eldest and most auncient had to name *Promenca*, the seconf *Timareta*, the third and yongest *Nicandra*. Neuerthelesse of these matters such is my iudgement. If any such religious and holy women were by stealth of the *Phenicians* transported and caryed away into *Lybia* and *Greece*, I conjecture that the one of these was sold at *Thesprotus*, in that parte of the region which

which earst was in the possession of the *Pelagians*, and is at this present reputed for a portion of *Hettus*: where, hauing serued certayne yeares, in processe of time the brought in vse the diuine ceremonies of *Jupiter*, vnder some beech tree growing in thosē coastes. For what could be more likely or conueniente, then for her to establish some monument in the sacred honour of *Jupiter*, in whose seruice and religion she had bene long time conuersaunt at *Thebes* in *Ægypt*. Which her ordinance at length grewe into the custome of an oracle. The same beeing perfect also in the Greeke language, discouered vnto them in what sort the *Phenicians* had likewise made sale of hir sister to the people of *Africa*. The sacred and deuoute women of *Dodona* resyauant in the pallace of the great god *Jupiter*, feeme for none other cause to haue called these *Ægyptian* pufils two doues, then for that they were come from barbarous countreys, whose tongue and manner of pronouncing seemed to the *Græcians* to founde like the voyce of birds. And whereas they shewe that in time the doue began to vtter playne language, and speake like men, naught else is meant heereby then that she vsed such speech as they knew and vnderstood, being so long esteeme to emulate and follow the noyse of birds as she remained in her barbarous

barbarous kind of speach and pronuntiation. For how is it credible that a pigeon in deede could haue vsurped the voice and vtteraunce of a man: and alleadging yet further that it was a blacke doue, they argued her more playnely to haue bene a woman of *Ægypt*, the flower of whose beauty is a fayre browne blew, tanned and burnt by the fyery beames of the sunne. Agayne, the oracles themselues, that of *Thebes*, and this of *Dodona*, are welnye in all poyntes agreeable. To speake nothing of the maner and order of southfaying in the temples of *Greece*, whych any man with halfe an eye may easily discerne to haue bene taken from *Ægypt*. Let it stand also for an euident and vndoubted verity, that assemblies at festiuals, pompes and pageants in diuine honour, talke and communication with the gods by a mediatour or interpretour, were inuented in *Ægypt*, and consequently vsed in *Greece*. Which I thinke the rather, for that the one is old and of long continuance, the other frefhe and lately put in practise. It is not once in a yeare that the *Ægyptians* vse these solemne and religious meetings, but at sundry times and in sundry places, howbeit, chiefly and with the greateft zeale and deuotion at the city *Bubastis*, in the honour of *Diana*. Next after that at *Bufiris*, in the

Inuentions
of the
Ægyptians.

The feastes
of Diana,
Iphis, and
Minerua.

the celebration of *Iasis* feaft, where also standeth the most excellent and famous temple of *Iasis*, who in the Greeke tongue is called $\Delta\eta\mu\eta\tau\eta\zeta$, which is to wit, *Ceres*. Thirdly, an assembly is held in the city *Sais* in the prayfe and reuerence of *Minerua*. Fourthly, at *Helipolis* in honour of the funne. Fifthly, at *Butis* in remembraunce of *Latona*. In the fixt and laft place at the city *Papremis*, to the dignuty and renowne of *Mars*. Moreoner, fuch of this people as with entyre and affectionate zeale most religioufly obferue the feast at *Bulastis*, behaue and beare themfelues on this maner. Certayne shippes being addressed, wherein infinite numbers of men and women fayle towards the city, in the meane feafon whiles they be in voiage on the water, certaine of the women play vpon drums and tabers, making a great found and noyfe, the men on pipes. Such as want these implements, clap their hands and straine their voice in finging to the highest degree. At what city foever they ariue, happely fome of the women continue their mirth and disport on the timbrels, fome other raile, reuile and scold at the dames of the city beyond measure: many traufe and daunce minionly: other caſt vp their clothes, and openly discouer and bewray their shame, doing this in all thofe cities that are neere adioyning

The feast of
the Sunne.

The celebra-
tion of Lato-
nas feaft
and Mars.

The maner
of fuch as
repaire to
the festiuall
of Diana.

ioyning to the riuers fide. Being assembled and gathered together at *Bubastis*, they honour the feast day with principall solemnity, making large offrings to *Diana*, wherein is greater expence and effusion of grape wine then all the yeare besides. To this place by the voice of the countrey are wont to repayre 7000 men and women, besides children, and thus they passe the time at *Bubastis*. Now in what maner they solemnize the sacred day of *Iffis* at the city *Bufiris*, we declared before, wherein their vface is after the due performance and accomplishment of the sacrifice, to whip and scourge themselues in lamentable wise, and that not one or two, but many thoufandes of eache degree both men and women: neuerthelesse, by what meanes, or wherewithal they beate and vexe their bodies in this fort, I may not disclofe. Howbeit such of the people of *Caria* as soiourne and make their abode in *Ægypt*, stricken with a deeper remorse of finne, in this point of zeale and ardency go beyond the *Ægyptians*, in that they hackle and slice their foreheads with kniues and daggers: whereby it is plainly geuen vs to vnderstande that they come of forreine nations, and not of the homeborne and naturall people of the land. In like manner meeting (as before) at the city *Sais*, there to accomplishe the rites and ceremonies

monies due to the day, at the approche and neere poynt of the evening, they furnish and beset their houses with torches and lampes, which being replenished with pure oyle mingled with falte, they giue fire to the weike, and suffer them to continue burning till the next morning, naming the day by the feast of lampes. Such as refort not to this feast, do neuerthelesse at their owne homes giue due honour to the night, placing in euery corner of theyr house an infinite number of tapers and candles, the custome being not only kept at *Sais*, but spread and scattered throughout the whole region. But for what ende this night is helde solemne by lighting of lampes, a certayne mysticall and religious reason is yeelded which we must keepe secret. At *Heliopolis* and *Butis* onely, sacrifice, without execution of any other ceremonies, is done to the gods. Likewise at *Papremis* they retayne the same custome of diuine seruice and worshipping as in other places. At the funne going downe, certayne chosen men of the priests, being few in number, and seriously held and busied about the image, the most parte standing before the dore of the temple armed with clubs as much as they can weilde: ouer against whome on the contrary side, other, more then a thousand men (of the number of those

The feast of
lampes.

A combate
of priests.

thoſe that come to worship) all ſtrongly furnished and prepared with bats in their handes. The day before the eaſt, the picture or image framed of wood, is by meanes of a few (aſſigned to the miniftry and care of the woodden god) conueyed out of a ſmall temple make of light timber gorgeouſly gilded: into another ſacred and religious houſe, being thither drawne by the minifters themfelues vpon a wayne of foure wheeles, whereon the temple itſelfe is placed, and the image alſo conteined therein. Drawing neere to the temple with their cariage, the clubbes standing before the dore wyth threates and cruel manaces forbide them to enter: incontinent the band of men ouer againſt them coming with might and maine to affiſt the image, and encouſtring with thoſe that kept the temple, lay on ſuſe rude blowes, that hardly anye eſcapeth without hys crowne crackt in manye places. Wherein alſo I ſuppoſe that many men miſcarry and came ſhort home, albeit they flatly denie that of a wound ſo taken any man euer periſhed. The homelings and peculiар people of that countrey alleadge this reaſon of the battell. In this temple (ſaye they) did ſometimes inhabite the mother of the god *Mars*, who ſeeking at the eſtate of ripe yeares againſt the lawe of nature to haue ſociety with his owne mother, tooke the repulſe,

The caufe
of this com-
bate.

repulse, and was reiected by her ministers that knew him not, whereat the god stroming in great rage, purchased ayde out of the cities adioynaunt, and made way perforce, to the greate discomfiture and dammage of those as fought to resist him, for which cause, they yet solemnize to *Mars* a feast of broken pates and brused cof-tards, enacting moreouer by the vertue of their The feast of
broken
pates. religion, that no man should haue carnall copulation with a woman in the temple, neyther attempt to set his foote within the dores of any suche house of religion, vnlesse after the fleshly knowledge of women he first wash and cleanse his body wyth pure water, whiche custome onely taketh place amongst the *Græcians* and *Ægyptians*, beeing the vse in other nations to accompany with their women in the churches and palaces of their gods, and also presently after such secret actes, without any regard of purifying themselves, to rush into the houses of diuine honour, making no difference betweene men and other brutish and vnreasonable creatures. For it is seene (say they) how other things that haue life and fence, meddle themselues each with other euen in such places as the gods were worshipped, which if it were a thing so odious and displeasaunt in the eyes of the higher powers, no doubt the beastes themselues would eschue and auoyde A reaſon
drawn from
the vſe of
beaſtes to
defend the
maners of
men.

auoyde it, whose doings together with their judgement I flatly disallow. Howbeit, vnderstand we, that as well in these things whereof we haue intreated, as in all other the *Ægyptians* are led with a singular superstition. *Ægypt* also it selfe albeit it abutte and poynt vpon the countrey of *Lylia*, yet is it not ouermuch pestered with beastes. Such as the lande bringeth vp and fostereth, are reputed holy, and by no meanes to be violated or harmed by any, some of which haue their nouriture and foode together with the people of the foyle: othersome are more wilde, fierce, and intractable, refusing so gently to come to hand. The cause of these things, why creatures vnreasonable are so highly honoured of this people, I may not without breach of piety reveale: which things of set purpose I haue endeauoured to conceale and keepe secrete, vnlesse by the necessary course of the history I haue bene brought to the contrary.

The manner
of the
Ægyptians
touching
the beastes
of the land.

Furthermore, about the beastes that breed and multiplye in the region, suche is their order. Generally they are helde with a most tender and reuerent care for the mayntenaunce and fostering of them, in whiche kinde of honour (for it is accounted a greate honour with them, to haue regard of beastes) the sonne euermore succeedeth the father. To these brute creatures, all such

as

as are resident in the cities of *Aegypt*, performe and pay certayne vowes, makynge humble suppli-
cation to some one of the gods, in whose patron-
age and protection that beast is, which thing
they accomplish after this manner. Shauing the
heads of their sonnes, eyther wholly, in halfe, or
for the most parte, they waigh the hayre in
balaunce, setting agaynst it the iust weight in
siluer, whiche done, they deliuered it to him
that hath the charge and oueright of any such
cattell, by whom are bought heerewith small
peeces of fytche which they giue the beastes to
eate, and such is the meanes whereby they
nourishe and bring them vp. The slaying of
any of these done of malice and set purpose, is
present death to the killer, but committed by
chaunce a mulct or peine at the discretion and
arbitriment of the priests. To kill an hauke or
the bird which is called *Ibis*, is losse of life, in
what sorte soeuer it be done. Such beastes as are
tame and come to hand, hauing their food to-
gether with men, albeit they be many in number,
yet wold they much more increase, were it not
for the strange nature of cats in the countrey.
The feamale hauing once kitled, alwayes after
escheweth the male, keeping her selfe secrete
and couert from him, which the *Aegyptians*
seeing, kill the kitlings, and vfe them for foode.

The

E

The feamale bereaued of her yong ones, and finding her nest empty, is by that meanes brought to submitte hir selfe to the bucke, beeing of all creatures most desirous of increafe. In time of fire, or fuche like misfortune, the cats are mooued with a certaine diuine kind of fury and inspiration. For the *Ægyptians* behauing themfelues securely in the appeaſing and extinguishing the flame, the cats lie couertly in waight, and fodenly courſing towards the place, mount and ſkip quite ouer the heads of the people into the fire, at which chaunce whenſoever it commeth to paſſe, the *Ægyptians* are extreamely ſorrowfull. In what houſe foever

Mourning
for the death
of cats and
dogs.

Houndes
greatly re-
garded.

there dies a cat, all of the fame family ſhaue their eyebrowes; but if a dog dye, their head and body. A cat dying, is ſolemnely caryed to the temple, where being well powdered with falte, ſhe is after buried in the city of *Balaſtis*. A bitch is euermore buried in the fame city where ſhe dieth, yet not without the honour of a ſacred tombe, burying their dogges after the fame fort, and chiefly houndes of the malekinde, whiche they moft of all others eſteeme and ſet by. Likewife ſmall ſerpents called in their tongue *Mygalœ*, and haukes of all kinde, if they fortune to dye, they take and bury them at the city *Butis*. Beares, ſuch as be halowed, and wolues

not

not much bigger then foxes, are couered in the same place where they be found dead. The nature also of the Crocodyle is thys. Foure The nature of the cro-codyle. monethes in the yeare, and chiefly in the winter seafon it liues without meate. And albeit it haue feete like a land-beast, yet hath it a nature middle and indifferent, liuing as well in the water as one drie land. Her egges she layes on the shore, where also she couereth and hatcheth the same, biding the most part of the day abroade on the dry land, but all the night tyme in the water, being much more hoate then the cold deawe that falleth in the night. Of all creatures I iudge none of so small and flender a beginning, to waxe to such huge and infinite greatness, the egge at the first not much bigger then a goose egge, which measure the broode it selfe exceedeth not when it fyrst commes out of the shell, howbeit, in durance of time, it growes to bee monstrous, surmounting the length of feauenteene A cubite is a foote and an halfe. cubites. The Crocodyle hath eyes like a swine, teeth of passing bignesse, accordyng to the measure and proportion of her bodye, extendyng and bearyng outwarde, beeyng also very rough and grating lyke a sawe: and of all other creatures is only without a tongue: the selfefame, contrary to the nature and property of all other The Croco-dyle hath no tongue. beastes, hath the neathermost chap stedfast and without

without mouing, and champeth her foode with the vpper iawe. Her clawes are very strong and great, a scaly skynne, and aboute the backe impenetrable, that no weapon be it neuer so sharpe can pearce it. In the water as blinde as a moale, on lande of an excellente sharpe and quicke sight. Liuing in the water, it commeth to passe that her mouth is euermore full of horseleaches. No foule or beast can abide to see or come nye a Crocodile, saue only the bird *Trochilus*, with whome she is at a continuall truce for the singular commodity she receyueth by him. For the Crocodile at what time she forsfaketh the water, and commeth out on lande, her quality is with wide and opened mouth to lye gaping toward the West, whome the bird *Trochilus* espying, flyeth into her mouth, and there deuoureth and eateth vp the horseleaches, which bringeth such pleasure to the serpent, that without any hurt in the world she suffereth the bird to do what she will. To some of the *Ægyptians* Crocodiles are in place of holy creatures, to other prophane and noysome, which chace and pursue them as most odious and pestilent beastes. Those that geue honour to them, are such as inhabite about *Thebes*, and the poole of *Mæris*, who are wont commonly to traine vp a Crocodile to hand, and make it tame, being in

The bird
Trochilus.

A tame
Crocodile.

in all poyntes so gentle and tractable as a dogge. At whose eares they hang gemmes of singulare price, likewise golden eareings, hampering a chayne to the forefeete. This tame one they cherish and bryng vp with great care, setting very much by it while it liueth, and being dead, they powder the body with fault, and lay it vnder the ground in a vessell accounted holy. Unlike to these are the people dwelling at *Elephantina*, who be so farre from thinking so reuerently of suche venomous serpents, that for hate they slay, and in disdayne eat them. The *Ægyptians* call them not Crocodyles, but Crocodyles
in Aegypt
called
Champfi. *Champfi*, this name being brought vp by the people of *Ionia*, for that in shape they resemble thosse Crocodyles which amongst them ingender and breed in hedges. Diuers are the meanes whereby they are taken, yet amongst other deuyses this one seemeth to mee most worthy reherfall. Such as laye for them and seeke all wayes to take them, bayte their hookes with **Swynes** flesh and cast it into the myddest of the ryuer: immediately standing on the shoure they beate a younge porkling and cause it to cry exceedingly: which the Crocodile hearing followeth the cry, and drawing neere to the place, findeth the bayte and swalloweth it vp at one morfel. Being fast intangled and drawne to lande,

lande, they first blinde and strop vp hir eyes with clay and rubbishe, which caufeth hir to lye still and suffer all thinges quietly, which otherwise they coulde neuer obtaine and come by without much a doe. Likewise, the Ryuerhorse (a beast so called) in all the borders of *Papremis* is reputed holy: being of this shape and figure. He hath foure feete clouen in funder, and houed like an Oxe: a flat nose: and taile and Mane like an Horſe: teeth apparaunt and standing out: in founde and cry neighing so like a horſe as may be: in bignesse resembling a mighty Bull, of so groſſe and thicke an hyde that being well dried, they make thereof Darts of exceeding strength and ſtiffneſſe. There be also founde to breed in the ryuer certaine beaſtes much like a Beuer and liue like an Otter, which in *Egypt* are of great accounte and thought holy. In the fame degré of ſacred honour are all kinde of ſcale fishe and Eeles. Such is also their opinion and reuerance towards birds and fowles of the ayre, as wilde Geefe and ſuch like. There is also an other bird of whom aboue all other they think moſt diuinely, called a *Phœnix*; which I neuer ſaw, but protrayed and shadowed in coloures. For ſhe commeth very ſeldome into that countrey (as farre as I could heare ſay by the *Heliopolitans*) to wit, once in 500 yeareſ, and that

A beaſte
called the
Ryuer
horſe.

The byrde
Phœnix.

that also when hir parent or breeder dyeth. If
 she be truely drawne by the *Ægyptians* this is <sup>The shape
of a Phœnix.</sup>
 hir forme and bignesse: hir feathers partly red
 and partly yeallow, glittering like Golde: in forme
 and quantity of the body not much differing from
 an Eagle. Of this *Phœnix*, *Egyptians* haue
 bruted a straunge tale, which I can hardly credit:
 saying that the *Phœnix* flying from *Aralia*, to <sup>The nature
of the
Phœnix.</sup>
 the temple of the Sunne in *Ægypt*, carieth in
 hir tallaunts the corps of hir dead fire, embaulmed
 and roled in Myrrhe, which shee accustometh to
 bury in that place. Adding also the maner
 whereby shee inureth hir selfe to cary so great a
 burthen. First shee gathers a great quantity of
 Myrrhe and works it into a lumpe, as much as
 shee canne well beare, whereby to make tryall of
 hir owne strength. After this perceyuing hir-
 selfe able to weylde it, shee maketh an hole with
 hir Beake in the fide of the balle, framing it
 very hollow and empty within, wherein shee
 incloseth the body of hir breeder. This done,
 and the hole cunningly filled vp againe, shee
 poysfeth the whole masse in hir tallaunts: and
 finally, shee transporteth it to *Heliopolis* to the
 temple Pallace of the *Sunne*: so skilfully hand-
 ling hir cariage, that the Myrrhe body and all
 waygheth no more then the whole balle did
 before.

This

Serpents
haunting in
Ægypt.

This they mention as concerning the *Phœnix*. Knowe wee besides, that in the region of *Thebs* in *Ægypt*, there vse to haunte a kinde of Serpents, had in dyuine worshippe: of body smale, and nothing noysome or hurtfull to men. These haue two hornes growing out of their heads, and euermore dying are laide in *Jupiters* temple, vnto whom they are holy and consecrate.

In *Arabia* there lyeth a place of no great distaunce from the city *Batis*, whether I went of purpose, hauing heard of certayne wynged Serpents there to bee seene. And being come: I behelde the ribbes and bones of Serpents in number welnigh infinite and not to bee reckoned whereof some were greater, and some leſſe. The place where the bones are layde, is a smale and narrowe bottome betweene two Fountaynes, opening into a wyde and waſte champion.

The bird
Ibis.

The speach goeth, that out of *Arabia* at the poynte of the Sprynge, many hydious and terrible Serpentes take their flight into *Ægypt*: which the fowles called *Ibides* meeting with, straight wayes kill and deuour them: by which meanes the foile is rid and deliuered of a great plague. For this cauſe the bird *Ibis* (whereto the *Arabians* likewyſe accorde) is had in great price and estimation of the *Ægyptians*. The fashion and protrayture of this bird is ſuch: hir feathers

feathers as black as Ieat: long shanks like a ^{The shape of Ibis.} Crane: an hooked beake: much about the bignes of a Daker hen. And in this forte is the fowle *Ilis* rightly figured, that killeth the Serpentes as they come into the land. There is also another of these which are brought vp, and liue amongst men, hauing a smale head, a flender necke, white plumed in all partes of the body, fauing in the head and necke, the hinder parte of the wyngs and the taile, which are of a dark and black hue: the legges and byll in all poyns like the other. The Serpents themselues in forme and making are much like to the pestilent and infectious beast *Hydra*, that liueth in the ^{Hydra a water Serpent.} water. They haue wyngs not of feathers, but of smothe and naked skin like vnto the wings of a Bat or Reremouse. But let it suffice vs hytherto to haue continued the discourse and hystory of such beastes as with this people are had in chiefe and principall honour, exhibiting towards them a certayne religious, holy, and diuine worship.

Now it behoueth vs to know that such of the *Ægyptians* as dwell in the corne Countrey, and are moft of all conuersant in defcrying to the posterity the acts and affayres of auncient memory, and of all the nation the most famous and principall. Whose kinde of lyuing is after this maner. Thrise euery moneth they cleanse ^{The chiefe parte of Ægypt, and their maners.} and

and purifie them selues, both vpwards by vomitting and downewards by purginge: hauing espe-
ciall regarde of their health and welfare: euer-
more supposing all maladies and diseases to grow
and arise of the meate which they eate. For
otherwise the *Ægyptians* are of all men liuing the
most founde and healthfull except the *Lilians*:
the cause whereof I iudge to proceede of the
immutable and constant course of the yeare,
which with them neuer varieth but falleth out
awayes alike: the greatest cause of defect and
sicknesse in men, aryng of the chaung and
mutability of the same. Their bread is con-
tinually made of fine wheat: their wyne for the
most part compound of barley: the country
bearing no vynes at all. They liue by fish partly
raw and dried agaynst the funne: sometimes
powdred with salt. Likewise by raw byrds well
salted, as Quayles, Duckes, and other smale
fowle. In like maner, of other Creatures that
haue neere affinity either with fish or fowle they
make their prouision and furniture, rosting some
and boyleing other. The rych and wealthy men
of the lande in greate assemblies haue an vsuall
custome, that by some in the company there
shoulde bee caryed aboute in a smale coffine the
liuely and expresse image of a deade man one
or two cubits in length, which hauing shewne
and

Sicknesse
proceedeth
of the
vnseaftonable
times of the
yeare.

and revealed to all that are presente, hee sayth *An excellent custome practysed by Nobles of Ægypt.* thus: Beholde here, and amiddest thy pleasure and delighte remember this, for such a one after thy death shalt thou bee thy selfe. Such is their order in feastes and banquets, contenting them selues alwayes with the customes of their owne countrey and refusing to be ruled by straunge and forraigne maners. Amongſt whom are diuerſe *New fashions abhorred.* fashions, very conuenient and well appoynted: in the number of theſe an excellente Poeme or Ditty, which the *Grekes* call *Lynus*. And in truth meruayling at other things in *Ægypt*, I am not a little amazed at this, whence the name of *Lynus* ſhould come. The Songe they ſeeme to haue kept and retained from all antiquity. *Lynus* in the *Ægyptian* gibberifhe is called *Maneros*, who (as they ſay) being the onely ſonne of their firſte Kinge, was ſurprized and taken away by vntimely death, whom the *Ægyptians* bewayle and lament in this pitious and dolefull verſe. Herein they iumpe and agree with the *Lacedæmonians*, in that the in- *Ciuility.* feriour meeting with his elder, yeeldeth the way, and ſheweth him a dutifull obeifaunce in rifeing from his feate, if happily hee bee ſitting as he paſſeth by: in which poynte they are vnlike all the reſt of the *Grecians* beſides. Meetinge in the way in place of muuall falutation, *they*

they vse humble and curteous reuerence each towarde other, bendinge their hands to each others knees. Commonly they goe clothed in linnen garments made fast with a lace about the thigh, which kinde of attyre they call *Calasyris*: ouer this they cast also another vesture of linnen very cleane and white. Garments of woollen are neuer caried into the houes of religion, neither will any man shrowd him selfe in a woollen vesture, which is accounted prophane. This hath some agreement with the ceremonies vsually kept in the sacred feasts of *Bacchus* and *Orpheus*, which partly were taken from the *Ægyptians*, and partly deuised by the *Pythagoreans*. For such as haue bene partakers of those ryts, haue euermore abhorred to be buried in woollen garments. Whereof also an holy reason is geuen which we dare not disclose. Many other thinges haue bene invented by the *Ægyptians*, as what day and moneth is proper and appertinent to euery god. Likewise in *Astrology* what fortune is incident to him that is borne one such a day,

Pythago-
reans were
such as al-
lowed the
doctrine of
Pythagoras
Philosophy.

The *Ægypt-
ians* first
inuented
the arte to
read a man's
destiny.

how hee shall proue in lyfe, by what meanes hee shall miscary by death: which thinges haue bene vsed of many that haue laboured in the Arte and Science of *Poëtry*.

Also, more wonders, and straunge fightes and euentes haue bene discussed and interpreted by them,

them, then by any other Nation liuinge. For as any such thing hath happened at any tyme they commit it to memory, awaighting dilligently what issue it hath: and if the like fall out at any time after, they conjecture of the ende and effect thereof by the example of the first. The knowledge of diuination is so practised by them, that they impute not the inuention thereof to the will of men, but to certayne of the gods. In their lande there bee these Oracles. The prophecy of *Hercules, Apollo, Minerua, Diana, Mars, and Jupiter*, most of all reuerencing the ^{The feates of prophecy in Ægypt.} diuine feate of *Latona*, helde at the city *Batis*. These prophesies are not all instituted after the same fashon, but haue a difference and diuersity betweene them. Phisiche is so studyed and practyfed with them that euery disease hath his feuerall phisition, who stryeth to excell in healing that one disease, and not to be expert in curinge many: whereof it commeth that euery corner is full of Physitions. Some for the eyes, ^{In Ægypt} other for the head, many for the teeth, not a fewe for the stomacke and belly. Finally, such as are of knowledge to deale with secret and priuy infirmities.

In like sorte, the maner of mourninge, and funerall sorrow at the death of friendes: also the maner of sepulture and buryall which they vse, ^{euery disease hath his phisition.} is

Of mourning is most worthy memory. When as any of their
^{and burying} familiars or domesticall friendes fortune to de-
cease, (bee hee of regarde amongst them) all the
women of that family besmire and gryme their
heads and faces with myre and drosie: and
leauing the forlorne and languished corps
amongest their friends and acquaintaunce, they
themselues being straight gyrded, with their
breasts all bare and naked, accompanied with al
the women of their kindred, wander about the
streets with most piteous lamentation and howl-
ing: on the other syde, the men fast gyrtle about
the loynes, thump and beate themselues, as the
most miserable, infortunate, and wretched per-
sons in the world. After this they cary out the
body to embalme and preferue. Certaine there
be definitely appointed for the same purpose, that
make an occupation and trade hereof. These
when the corfe is brought vnto them, propounde
and shew to the bringers, sundry formes and
pictures of the dead, paynted or carued in wood,
one of which is wrought with most curiouse arte
and workmanship (which we thinke impiety to
name): the seconde of lesse prycē: the third
meanest of all: demaundingē of the bringers, to
which of these paterns and examples their friend
shal be dressed. Being agreed of the price they
depart, leauing the body with the falyners: who

The maner
of embalm-
ing the dead.

incontinent

incontinent season and preserue the corps with al industry, drawing the braynes out by the nosthrills with a crooked instrument of Iron, in place whereof they fill the Brayne pan with most sweete and pleasaunt oyntments. This done and finished, they cut and rip vp the Bowells with a sharp stome of *Æthyopia*, taking thereout the paunce and entrals, and clenfinge the belly with wyne of Palme tree: secondly, with fresh water mingled with most fragrant and delightfull spyces: in place hereof they force and stiffe the belly it selfe with myrrhe, of the finest forte brayed and pounded in a morter. Likewise, with *Cassia* and all kinde of pleasaunt odours, except frankincense. Hauing thus done, they sowe it vp agayne, and embalming the body, preserue it for the terme of 70 dayes: longer then which they may not keepe it. The dayes exspired and drawne to an ende, they take the corse and wash it ouer a fresh, annoynting the body with gum (which is to the *Ægyptians* in steede of Glue) and attyring it in a fine lynen drawne together with a lace, they send him back againe to his friends. His friends in the tyme, while the saliners haue him in hand, procure an Image to be made to the likenes and resemblaunce of him that is dead, wherein being holow and vaulted within, they cause him to be inclofed,

inclosed, layinge both the Image and the body therein contayned in a toumbe together. Howbeit they which in meaner estate and fortune cannot reach so high, order the bodyes of their frindes in forme as followeth. First of all they fill a clyster with the oyntment of neder which without any maner cuttinge or opening the belly, they strayne it into the body by the inferiour partes and Fundament, preferuinge the corse as before, 70 dayes. The last day of all they dreyne out the oyle from the bowels of the dead: which is of such vertue, that it bringeth out with it all the inner parts of the belly corrupted and festered. Herewith also they instil and power into the body Saltpeter, which is of force to deprave, taynt, and consume the flesh, leauing nothing but skin and bones: which done, they eftsones deliuer the body to the owners. There is also a third kinde of vifage accustomably practised about the bodyes of the dead: that if any one be deceased whose friendes are very poore and of smaleſt ſubstaunce, they only purge the belly, and preferuuing the corps with falt for terme of like time as before, in fine, redeliuer him to the bringers.

The wyues of noble men, and ſuch as are very fayre and of great reſpect for their beauty, are not preſently vpon pointe of their death, geuen
to

to be embalmed, but three or foure dayes after, fearing least they should be abused by the inordinate lust of such as dresse them: alleadging moreover, that a Saliner sometimes working such abuse vpon the dead body of a woman, was taken in the maner, and his villany discryed by one of his owne company. If it fortune any one either of the *Ægyptians*, or of forraine countries to be drowned and cast on shore, the City in whose borders he is founde must sustaine the charge of the funeralles, which in honorable maner must be executed, and the body buried in the sacred and holy Monumentes. Being not lawfull for his friends and allies any whit to intermeddle or touch the dead, but the Priests affigned to the worship of the ryuer *Nylus* intoumbe and bury him so nicely and solemnly as if it were the body of a god. The customes of *Greece* they will in no wise follow: vtterly estrauenging them selues from all orders borowed and deryued from other Nations.

Albeit *Chemmis* a great City in the Prouince of *Thebs* not farre from the city *Nëa*, wherein standeth the Temple of *Perseus*, sonne of *Danæ*, built fouresquare and incompassed rounde aboute wyth a Springe or Groue of Date trees: hauing also a large entry of stone, on each side whereof are placed two Images of passing greatnesse: within

Fayre
gentle-
women
dying are
kept three
dayes before
they be pre-
ferred.

within the pallace is contayned the carued monu-
ment of *Perseus*, whom the *Chemmyts* auouch
often times to appeare vnto them out of the
earth, and not seldome in the church: at which
time they find his flipper which he was wonte
to weare, two cubytes in length: affyrminge
that at such times as that is feene, the yeare
proueth very fertile and prosperous througher out
all *Ægypt*. This towne (I say) hath ordayne
certayne games of exercise in the honour of
Perseus, after the maner of *Greece*. These
being demaunded of mee why *Perseus* should
appeare to them alone, and for what cause in
the celebration of their games, they dislented
from the rest of the *Ægyptians*: they made
answere, that *Perseus* was issued of theyr city,
adding moreuver, that *Daneus* and *Lynæus*
were also *Chemmyts* and sayled into *Greece*: in
blasing whose Pedagree they came at length
to *Perseus*, who comming into *Ægypt* for the
selfe fame cause as the *Grecians* testify, namely,
to fetch the head of *Gorgon* out of *Africk*, came
also to them and called to remembraunce his
kinred and linage, of whom hauing taken ac-
quayntaunce, and hearing his mother to speake
of the name of *Chem*, he instituted a game of all
exercises, which according to his appointment
and first ordinaunce they obserue till this day.

Thefe

These are the maners of those that lye aboue the Fennes, such as dwell in the Maryses differ not from the rest, neither in other things, nor in estate of mariage, euery one inioyng the priuate fellowship of his owne wyfe, in semblable maner to the *Grecians*. Notwithstanding for the easie prouision of their foode and sustenaunce other things haue bene foughte out and deuised by them. For in time of the floude when the ^{Their floud} _{in AEgypt.} ryuer ouergoeth the countrey, there arise in the water great plenty of lyllyes, which the people of *AEgypt* call *Lotos*. These they reape and dry them in the Sunne. The seede whereof (growing in the middest of the flower, somewhat like vnto Popy seede) they boyle, after which they kneade it into cakes, and bake it for breade. The roote of this is very tothsome, pleasant and good to eate: being of forme very rounde, and in bignesse like an aple. There is also another kinde of lyllyes much like to roses, which in like maner haue their growth in the water, from whose roote springs a bud vnlike to the former, bearing fruite in maner and likenesse of an hony Combe: herein are contayned certayne smale kernells resembling the stome of an Olyue, not vnsuit for sustenance, and commonly eaten of the *AEgyptians*, aswell fresh as wythered. The selfe same people when the season of the yeare serueth,

are

are busily conuersant in gathering a kinde of Rush called *Byblus*, the top whereof they crop and turne it into vse of foode: the residue being much about one cubyte in length, they partly eate and partly sell. Such as be desirous to make fine and delicate meate of this Rush, vse to cast it into an Ouen and broyle it: some there be that lyue only by fish, which hauing taken, they incontinently draw them and parch them in the Sunne like stockfish, and being well dried they eate them. The common forte of fish vsed among them, breed not in the ryuer, but in pooles, being of this nature. Toward the time of spawning they leaue the fennes and make repayre generally to the sea, the male fishes in maner of captaines leading the ranke. These male fishe as they passe still onwarde shew their feede by the way, which their femals following after immediatly deuour, and thereof shortly after breedetheyrs spawnes. Now at the pointe of breedetheyrs, the femals forsaking the salt waters, stowre backe agayne to the maryses to their accustomed haunte, leadinge the males that follow after them: and in swiming backe agayne, they voide spawne, being very smale cornes, like the graynes of mustard seede which lighting upon the male fishe in the tayle of the ranke, are swallowed vp and deuoured by them. Not
one

The nature
of their fish.

one of these little graynes but will grow to a fishe, as well may bee seene by thoſe that escape the males, and are vndeououred: which being nourished by the waters growe to ſmale Frye. Such of theſe fishes as are taken ſwimminge to the ſea, are founde to haue the left fide of theyr heads very much worne and gauled: and in comming from the ſea, the right ſide: the caufe being this, that both in going and comming they continually grate agaynst the ſhore and bancks of the ryuer, as a direktion to them in paſſinge to and fro, leaſt that floting in the middefte of the ſtreame, they chaunce to ſtray and wander out of the right course. At ſuſh time as the ryuer *Nilus* beginneth to ſwell, all the lowe places in the countrey and Ponds neere adioyning to the ryuer doe likewife increase: being then to bee ſeene great ſtore of younge Fry in euery little puddle: whereof theſe ſhould breed, this ſeemeth to be a probable caufe. That the yeare before, at the fall and decreafe of the water, the fish which together with the ryuer departhe them ſelves, leauē behinde them their ſpawne in the muſſe, which at the ryſing of the nexte floude, being eftſones moystned, by the waters, recover vertue, and growe to bee fish. As touchinge which thinges let it ſeeme ſufficient thus much to haue ſpoken.

The

The gathering
of fruite
for oyles.

The *Ægyptians* that keepe in the fenne countrey, vse a certaine oyle made of a tree, which the *Apothecaries* call *Palmachri*. These trees (that springe naturally in *Greece*) the *Ægyptians* accustome to plant and set by the banckes of Pooles and ryuers, which is the cause that they beare fruite, but very strong and rancke of fauoure. The fruite being gathered, some of them bruise it against the fyre, other some frie it in a pan, referueng that which commeth of it, which serueth them partly for Oyle, partly for the vse of their Lamps and candles, yeelding (as they sayd before) a deyne very loathsome and vnsauory. Likewise, agaynst gnats and flies, wherewith their lande aboundeth aboue measure, certaine remedies are founde out by them. Such as dwell aboue the Fennes are holpen herein by towers and high garrets, wherein they take their sleepe, forasmuch as the winde will not suffer the Gnats to fly high. The people of the Fennes in stede of Turrets are fayne to worke this deuise. Each man hath his Nets, wherewith in the day time they goe on fishing, and in the night pytche them aboue their chambers wherein they rest, by whych meanes they come to take a nappe of nyne houres longe: whereas otherwise (were they neuer so well wrapped in clothes) the Gnats with their sharrp nebbes would
pierc

pierc and stinge quite through all, being not able in like maner to passe through the Nets. Their Shippes vied for burthen or caryage are made of a kinde of Thorne, not farre vnlike the tree *Lotos* growing in *Cyrene*, from the which there isfuent a certayne kinde of gumme. Of the body of this thorne they sawe and square out certaine boardes two cubits longe, and fashioned like a tileheard, which they frame and compact together after this maner. First they vnite and ioyne the plancks together with an infinit number of nayles and pynnes, binding the same to many transomes that goe both crosse and longe wayes for the strength of the vessell. Their wood they frame not in compasie, after the maner of other Nations, but fasten and knit the ioyntes together with Bullruihes and such like. They haue only one Helme or Sterne, which is made to goe throughe the hinder parte of the Shippe. The Mast is likewise of thorne, the Sayle of the Rushe *Byblus*. These kinde of vessells are not able to cut against the streame, but are haled and drawne forward by land. Downe the streame they passe in this wyle. They frame an hurdle of the bushe *Tamarisk*, fast bounde and tyed together with the peelings of greene Cane or Reedes: prouydinge moreouer a mighty stome wyth an hole through the middest, two talents in

in weight: which done, they cast the hurdle into the streame beinge made fast with a Rope to the nose of the Vessell: contrariwise, the stonne they tye behynde wyth an other Cable, geuinge it so much scope that it may sinke to the bottome. By which meanes it commeth to passe that the streame caryinge on the hurdle, caufeth the Shippe to follow, with exceedinge swiftnesse and the stome on the other side drayling behinde, dire&teth the same in euen and stedfast course. At such time as the ryuer ouerrunneth the foyle, the Cityes are only apparent and vncouered, resembling in shew the Isles of the sea *Ægēum*, all the land besides being in maner of a sea. The Cities which in time of the floud are extante, be in place of Portes for the ships to lye at rode in. During which time they sayle not in the mayne ryuer, but through the midst of the fieldes. They that take shipping from the Citye *Naucrates* to *Memphis*, haue their course by the *Pyramides*: albeit there be another way also tendinge to the same place, ftrykinge ouer by the Neb of *Delta*, and the City of the *Cercasiens*. Likewise as we take our voyage from the Sea coaste, and the city *Canobus* to *Naucrates* through the wyde and open fieldes, we shall passe by *Anthylla* a towne so named: in like manner arryuinge, at the city *Arcandry*.

The Pyramides were certayne long towers of stome.

Arcandy. *Anthylla* a city of chiefe renowne, The re-
venues of
a city af-
signed to the
Queene of
Ægypt to
find her
shoes. is euermore geuen and allotted by the Kinge of *Ægypt* to his Queene, that then is, to finde her shooes, which are purchased by the reuenewes of the same. Which custome hath remayned since the tyme that the *Perfians* gouerned in *Ægypt*. *Archandry* seemeth to haue taken the name of *Archander*, sonne in lawe to *Daneus*, and the lawfull ofspringe of *Phthius Achæus*: not denying but that there might bee another besides him: but howsoeuer it is, the city *Archandry* can in no wyse be made an *Ægyptian* name. Hytherto haue I set downe such thinges as eyther by my selfe I haue seene and knowne: or bene constantly aduertyfed thereof by the people of the region, determining henceforth to profecute such matters, as I haue onely by herefay, interlaceing the same otherwhiles, with such thinges as of myne owne knowledge I am able to iustifie.

Menes the firste Kinge of *Ægypt* (as the Menes the
King of
Ægypt. pryefts make reporte) by altering the course of the ryuer, gayned all that grounde whereon the City *Memphis* is situated: the floud being wonte before time to haue his course fast by the sandy mountayne which lyeth towarde *Lybia*.

This *Menes* therefore damminge vppe the bosome of the ryuer towardes the south Region hauinge

The actes
of Menes.

hauinge cast vppe a pyle, or bulwarke of Earth
much after an hundred Furlonges aboue the
City, by that meanes dried the old Chanell,
causinge the ryuer to forfake and abandone his
naturall course and runne at randame amiddest
the hills. To which damme also the *Perſians* that
rule in *Ægypte* euен at this day haue a dilligent
eye: yearely fortifyinge and repayringe the fame
wyth newe and fresh Earth. Through the which
if by fortune the ryuer ftryuinge to recouer his
olde course, should happily make a breach, the
city *Memphis* were in daunger to bee ouerwhelmed
with water. By the ſelfe fame *Menes* firſte bearinge
rule and authority in *Ægypt* (after that by
turning the ſtreame of *Nilus* he had made dry
ground of that where erſt the ryuer had his paſſage)
in the fame plot of land was the city it ſelfe
founded and erected, which (as well may bee
ſeene) ſtands in the ſtraight and narrow places
of the countrey. More then this, to the North
and West (for Eastward *Memphis* is bounded
by the course of the riuier) hee caused to be
drawne out of the ryuer a large and wyde poole:
beinge alſo the founder of *Vulcans* temple in
Memphis, one of the fayrefte buildinges and of
chiefēſt fame in all the countrey of *Ægypte*.
Three hundred and thirty Prynces that by mutuall
ſucceſſion followed *Menes*, the prieſts alſo readily
mentioned

mentioned out of the books of their Monuments : Three hundred and 30 princes after Menes. of which number 18 were by Countrey *Æthiopians*, and one a forraine and outlandish woman, whose nation they knew not, al the rest being sprung of their owne land. This woman that aspired to the crowne, bare the name of the famous *Queene of Babylon*, and was called *Nitocris* : whose brother in the time of his emprise being slaine by the *Ægyptians*, *Nitocris* wearing the crowne after him fought meanes secretly how to revenge his death, which she brought to passe by a straunge deuice and pollicy. Hauing therefore builte for hir owne vse a fayre and gorgeous courte, she caused an hollow Vaut or caue to be cast vnder the earth, pretending for the time a reasoun of hir deuice, albeit farre different from hir secrete minde and purpose. The work ended, she invited thither the most part of hir nobles to a banquet, such as shee knew to haue bene the authors and workers of hir brothers death, who being all assembled and set together in an inner Parlour, expectinge their cheere, the water was let in at a priuy grate and ouerwhelmed them all.

These thinges they spake of *Nitocris*, adding besides, that hauing wrought this feate, shee cast hir selfe into an house full of Ashes to escape vnpunished.

By

Mæris the
last of the
330 prynces.

By the rest of the kinges of *Ægypt* the priestes coulde recyte no glorious acte that shoulde bee accomplished, sauing by the noble king *Mæris* the last and latest of all this crewe. To whom they attribute the building of the great porches belonging to *Vulcans* temple, standing on the North parte of the Pallace. By the same also was a certaine fenne delued and cast vp, wherein were builded certaine mighty Towers called *Pyramides*, of whose bygnesse, as also of the large compasse and amplitude of the Poole, wee will ioyntely intreate in another place.

These thinges were done by *Mæris* the last king. The rest consuminge the time of their raygne in silence and obfcurity, whom for the same cause I will pasſe ouer, and addrefſe my speache to him who came after them in time and went before them in Dignity: namely, the worthy Prynce *Sesoſtris*. Him the Pryeftes recounte firſte of all the kinges of *Ægypt* to haue paſſed the narrow Seas of *Arabia* in longe Ships or Gallyes, and brought in ſubiection to the Crowne all thoſe People that marche a longe the redde Sea. From whence retyrингe backe againe the fame way, hee came and gathered a greate power of men, and tooke his paſſage ouer the waters into the mayne lande, conquering and ſubduing all Countreyes whether ſo euer hee went

Sesoſtris
king in
Ægypt, and
his exploits.

went. Such as hee founde valiaunte and hardye not refusinge to ieoparde their safety in the defence and maynetenaunce of their liberty, after the victory obtayned, hee fixed in theyr countrey certayne smale pyllers or Crosses of stone, wherein were ingrauen the names of the kinge and the countrey, and how by his owne proper force and puissance he had made them yelde. Contrary-wyse, such as without controuerſie gaue themſelues into his handes, or with little ſtryfe and leſſe bloudſhed were brought to relent: with them alſo, and in their region he planted Pillers and builte vp little croſſes, as before, wherein were carued and impoſtrayed the ſecret partes of women, to ſignifie to the poſterity the base and effeminate courage of the people there abyding. In this forte hee trauayled with his army vp and downe the mayne, paſſing out of *Asia* into *Europe*, where he made conqueſt of the *Scythians* and *Thracians*: which ſeemeth to haue been the fartheſt poynt of his voyage: for ſo much as in their land alſo his titles and marks are appaſtantly ſeene, and not beyonde. Here fro hee began to meaſure his ſteps back agayne incamping his powre at the ryuer *Phasis*: where, I am not able to diſcuſſe, whether king *Sefoſtris* him ſelue planted any parte of his army in that place euer after to poſſeſſe that countrey:

A monument
in the re-
proch of
Cowardice.

or

The people
Colchi
sprong of the
Ægyptians.

or whether some of his fouldiers wearyed with continuall perigrination and trauayle, toke vp their mansion place and rested there. For the people named *Colchi*, seeme to be *Ægyptians*: which I speake rather of myne owne gathering, then of any other mans information. Howbeit, for tryall sake commoninge with the inhabitants of either nation, the *Colchans* seemed rather to acknowledge and remember the *Ægyptians*, then the *Ægyptians* them: affyrming, that the *Colchans* were a remnante of *Sesostris* army. Myselfe haue drawne a coniecture hereof: that both people are in countenance a like black, in hayre a like fryzled, albeit it may seeme a very feeble gesse, the same being also in other nations. A better surmisse may be gathered of this, that the people of *Aethyopia*, *Ægypt*, and *Colchis* only of all men, circumcise and cut of the fore-skin from their hidden partes, reteyning the custome time out of minde. For the *Phœnicians* and *Syrians* that dwell in *Palæstina*, confesse themselues to haue borrowed the maner of circumcision from the *Ægyptians*. And as for those *Syrians* that dwell neere vnto the ryuers *Thermodon* and *Parthemus*, and the people called *Macrones* their next neighbours, they tooke the selfe same vse and custome of the *Colchans*. Howbeit, the *Ægyptians* and *Aethyopians*, which

of

of them learned it of others, it is hard to discerne, forasmuch as the custome in both Countreyes is of great antiquity. Neverthelesse, very good occasion of conjecture is offred vnto vs, that it came fyrt from the *Ægyptians*, at such time as the *Ethyopians* had exchaunge of marchandise with them. For the *Phœnicians*, that in like maner haue mutuall trafique which the *Grecians*, leauing to circumcise themselues, and refuse in that poynte to be conformable to the lawes and statutes of their countrey. One thinge more may be alleged wherein the people of *Colchis* doe very narrowly resemble the customes of *Ægypt*, in so much as, these two nations alone, work their lynnен and dresse theyr flax after the same sorte, in all poyntes respecting each other both in order of lyfe and maner of language. The flaxe which is brought from *Colchis* the *Grecians* call *Sardonick*: the other comming out of *Ægypt* they terme after the name of the countrey, *Ægyptian* flaxe. But to returne to the tytles and emblems that king *Sesostris* lefte behind him in all regions through the which he passed, many thereof are fallen to decay. Notwithstanding, certaine of them in *Syria* and *Palæstina* I beheld with myne own eyes, intayled with such posyes as we spake of before, and the pictures of womens secretes in-

grauen

grauen in them. Likewise in *Iōnia* are to bee seene two fundry Images of *Sesostris* himselfe carued in pillers: one as we passe from *Epheſus* to *Phocaea*: another in the way from *Sardis* to *Smyrna*. Eyther of theſe haue the forme and figure of a man, füe hands breadth in bignesse, bearing in his righte hand a Darte, in his left a bowe, his harnesse and furniture after the manner of the *Ægyptians* and *Æthyopians*. Crosse his backe from the one ſhoulder to the other went a ſentence ingrauen in the holy letter of *Ægypt*: hauing this meaning. *By my owne force did I vanquife this region.* Notwithſtandinge it is

Memnon thefonne of Aurora flayne in the warre at Troy.

not there ſpecified what he ſhould be, albeit els where it is to be ſeene. Some haue deemed this monument to haue bene the image of *Memnon*, not a little deceyued in opinion. This noble and victorious prince *Sesostris* making his returne to *Ægypt*, came (by report of the priefts) to a place named *Daphnoe pelufiae*, with an infinite trayne of forraine people out of al Nations by him subdued: where being very curteouly met and welcoimed by his brother, whom in his absence he had lefte for Viceroy and prote&tour of the countrey, he was also by the fame inuited to a princely banquet, him ſelfe, his wife, and his children. The houſe whereinto they were entered, being compaſſed about with dry matter,

The death of Sesostris intended by his owne brother.

was

was fuddaynely by the treachery of his brother set on fire, which he perceiuing toke counsayle with his wife then present, how to escape and auoyde the daunger. The woman either of a readier wit or riper cruelty, aduised him to cast two of his sixe children into the fire, to make way for him selfe and the rest to passe: time not suffering him to make any long stay, he put his wyues counsayle in speedy practise, and made a bridge through the fire of two of his children, to preferue the rest aliue. *Seofstris* in this forte deliuered from the cruell treason and malicious deuise of his brother, firs^t of all tooke reuenge of his trecherous villany and diuelish intent: in the next place bethinking himselfe in what affayres to bestowe the multitude which he had brought with him, whome afterwards he diuerly employed: for by these captiues were certayne huge and monstroous stones rolled and drawne to the temple of *Vulcane*. Likewise, many trenches cut out and deriued from the riuer into most places of the countrey, whereby the land being aforetime pasable by cart and horse, was thencefoorth bereaued of that commodity: for in all the time ensuing, the countrey of *Ægypt* being for the most parte playne and equall, is through the creekes and windings of the ditches brought to

that

The coun-
try of
Ægypt cut
out into
trenches
for the
better con-
veyance of
water.

that passe, that neyther horsse nor wayne can haue any course or passage from one place to another. Howbeit, *Sesostris* inuented this for the greater benefite and commodity of the lande, to the ende that such townes and cities as were farre remoونed from the riuer, might not at the fall of the floud be pinched with the penury and want of water, which at all times they haue deriuied and brought to them in trenches. The same King made an equall distribution of the whole countrey to all his subiects, allotting to euery man the lyke portion and quantitie of ground, drawne out and limited by a fouresquare fourme. Heereof the King himselfe helde yeerely reuenewes, euery one being rated at a certayne rent and pension, which annually he payd to the crowne, and if at the rising of the floud it for-tuned any mans portion to be ouergone by the waters, the King was thereof aduertised, who forthwyth sent certayne to suruey the ground, and to measure the harmes which the floud had done him, and to leauy out the crowne rent according to the residue of the land that remayned.

The begin-
ning of Geo-
metry.

Heereof sprang the noble science of Geometry, and from thence was translatled into *Greece*. For as touching the *Pole* and *Gnomon* (which is to fay) the rule, and the twelue partes of the day, the *Grecians* tooke them of the *Babylonians*.

This

This King *Sesostris* held the Empyre alone, leauing in *Æthiopia* before the temple of *Vulcane* certayne monuments to the posteritie, to wit, certayne images of stome, one for hymselfe, another for his wife, beeyng eache of them thirtie cubites: the foure images also of hys foure sonnes, beeyng each of them twentie cubites apeece. In processe of time when the image of King *Darius* that gouerned *Perfia* shold haue bene placed before the picture of *Sesostris*, the priest of *Vulcane* which serued in the temple woulde in no wise permit it to bee done, denying that *Darius* had euer atchieued the like exploites that *Sesostris* had done. Who, besides the conquering of fundrie other nations (not inferiour in number to thosse whiche had beene ouercome by *Darius*) had also brought in subiection the most couragious and valiaunt people of *Scythia*: for whyche cause, it were agaynst reason to preferre hymselfe in place before him vnto whome he was inferiour in chivalry, whiche bolde aunswere of the priest, King *Darius* tooke in good parte and brooked welynough.

Sesostris dying, the feate imperiall came to hys sonne *Pheco*, who beeyng bereaued of hys sight, vndertooke no voyage of warre, but remayned quiet in his kingdome. The cause he was

ftricken

The images
of King
Sesostris.

The death
of *Sesostris*,
whome
Pheco suc-
ceeded.

stricken blynde, is fayde to be this. At what tyme the waters of the floud increasing, by reason of a mightie raging winde, had drowned the lowe countreys eyghteene cubites deepe. The King inraged at the vnaccustomed swelling of the ryuer, tooke hys darte and discharged it into the middest of the waters, for whyche hys vnreuerent faete, the fame is, that hys fighte incontinentē was taken from hym, and hee became blynde the space of tenne yeares. In the eleventh yeare, there arose a prophecie in the city *Butis*, that the tyme of hys miserie was nowe exspyred, and that hys syght shoulde eftfoones be restored agayne, if in case he washed hys eyes in the water of a woman, whych neuer knewe man but her owne husbande. For further prooef of thys phetie medicine, the Kyng beganne first wyth hys owne wyfe, whych working not the effecte he looked for, he tryed many others, but all in vayne, laftly, lighting vpon a poore feely woman that had neuer woorhipped more Sainctes then one, hee speedely recovered hys fighte agayne, and causynge all thosē whome earst he had prooued to be gathered into one citie (the name whereof was called *Reddclodd*) he set fire to the towne, and consumed them all.

An exquisite
medicine for
the eyes.

The King thus healed, and freely acquited of
hys

hys former miserie, began to be deuoute, in- An army
of honest
women
burnt at a
clap. creasing the temples of the gods with giftes of exceeding value. All which deserue for theyr excellencie to be had in memorie, and chiefly those that he offered in the temple of the Sunne, which were theſe, two mighty great ſtones which the *Ægyptians* in theyr tongue called *Obeli*, in fashion like a ſpit or broach 100 cubites long, and in breadth 80.

Next after hym the kingdome descended to a certayne man of the citie *Memphis*, whose name in the greeke language was *Protheus*, to whome Protheus
King of
Ægypt. the *Ægyptians* erected a temple, which is yet to be feene in *Memphis*, very fayre and beautifull, garnished wyth rich and ſingulare giftes. On euery ſide whereof dwell the *Phenices*, a people descended of the *Tyrians*, whereof the place taketh the name, and is tearmed the tentes of the *Tyrians*. Within the temple there is ſtandynge the house of *Proteus*, called the court of ſtraunge *Venus*, vnder which name is meant (as I deeme) *Helena*, the daughter of *Tyndarus*, who as a gueſt agaynſt her wyll, kepte refyaunce for a tyme in the court of *Protheus*, and was tearmed the ſtraunge *Venus*, in as much as the other *Venus* (who hath many temples in *Ægypt*) is neuer called by the name of ſtraunge. Heereof entring talke with the ſacred order of the priestes, they

Of the
ariuall of
Paris in
Ægypt.

A Sanctuary
for feruantes.

they discoursed vnto me, that *Alexander* hauing stolne *Helena* from the *Spartanes*, and speedyng hymselfe homewarde by the sea called *Ægeum*, by constrainte of weather was driuen into the *Ægyptian* seas, and perforce againte his will, was cast ashore in *Ægypt*. His ariual was at the mouth of the floud *Nilus* called *Canobicum*, at the porte whiche the inhabitants tearme by the name of *Trachex*. In this place is situated a temple to *Hercules*, wherewnto if any mans feruaunt or vaifall flye, and get vpon hym the holy markes (as they call them) in token that hee yeeldeth hys whole allegianceance to the god of that place, it is not lawfull for any man to touch him, which order was kept inuolate vnto our age. The feruauntes of *Alexander* hearing of the lawes of this temple, forfooke their Lorde, and fled vnto it, and in humble manner submitting themselues before the god, they accused their mayster (whose death they all desired) shewing in what manner he came by *Helena*, and the great iniury he had wrought to her huf-band *Menelaus*. The same playnt also they framed before the priests of *Hercules*, and the chiefe gouernour of the port named *Thonis*. *Thonis* hauing hard the accusation of theſe poore ſuppliants, ſent in all hafte to the King in theſe wordes: Knowe you (noble Prince) that a fewe dayes

dayes fince, a certayne straunger of the *Troiane* lignage (hauing committed a most villanous acte in *Greece*, by entisynge away the wife of him that had geuen him entertainement) is by force of tempest dryuen vpon our coastes, we desire therefore to knowe your hignesse pleasure, whether we shall geue him free paſſage into his countrey, or bereaue him of that he hath, and fende him awaie. To which newes the King returned an aunſwere ſaying. The perfon you ſpeake of, of what nation ſoeuer hee bee whiche hath wrought this deſpitfull treacherie to his hofte, ſee you apprehend and bring to my court, to the ende I may heare what he can ſay for himſelfe. Wherat *Thonis* without any farther delibera‐tion, tooke this yong gallaunt of *Troy*, ſtrayned hys ſhips, and brought him with the Lady *Helena* and the reſt of his retinue to the city *Memphis*, where the King at that tyme made his place of abiding. Beeing arriued at the Court, the King asked *Alexander* in theſe wordes: Yong gentleman, what are you, and from what countrey are you landed heere in *Ægypt*? *Alexander*, who was not to ſeeke of an aunſwere, with a comely grace made aunſwere to the King, deſcrying both his countrey and lynage, the place alſo from whence hee was arriued, and to what coastes he directed his course. And where then
(quoth

(quoth the King) had you this goodly gentlewoman, for she seemeth to be a woman of no common blood: whereat my youth somewhat mammering before he coulde cast the plot of his excuse, was betrayed by his seruaunts, who in humble manner on their knees, disciphered to the King the whole discourse of his treason. The vassals hauing ended their speeche, *Protheus* turned hymselfe to *Alexander*, and tucked hym vp with thys rounde tale: my friende (sayne hee) were it not for the reuerence I owe to straungers, with whome my custome is not to deale by rigour, I wouldefurely pipe yee such a daunce for the wicked villanie wherewith thou haft abused thyne hoast in *Greece*, that all vnthankefull wretches shoulde take example by thee how to vse those that shewe them courtesie in a forraigne lande. Ah vnkynde wretche as thou arte, is thys the best requitall thou makest the *Grecian* for hys noble vifage towarde thee: to bereaue hym of his mate, the most comfortable companyon of all hys daies, and not contente therewyth, lyke an arraunt theefe thou haft despoyled hys goodes, the best and principall treasures of hys house. Thou mayest bleſſe the tyme tenne thouſande tymes, that the *Ægyptians* yelde ſuche honoure to straungers: and packe thee hence from my prefence wyth the rest of thy mates, ſwearyng
by

by my crowne, that if henceforth thou bee feene within the borders of *Egypt*, I wyll accouint thee as myne enemye. As for thy minion and the goodes thou haft broughte, I shall reserue, tyll suche tyme as the *Grecian* shall come to reclayme them. By thefe meanes (sayd the priestes) came *Helena* into *Egypt*, whereof alfo *Homer* hymselfe feemed not to be ignoraunt, but of purpose rather (for that it fell not out so fittingly for hys verfe) hee chose the other, declaring notwithstanding that some such fame as thys was bruted abroade, whyche appeareth manifestly in hys *Illiads*, where making mention of the voyage of *Alexander*, he aslyrmeth, that by meanes of a contrarye wynde, hee was tostled by sea, and recovered the lande at the city *Sydon* in *Phoenicia*: reade the verfes that are framed by hym in the prayfe of *Diomedes*, in whych place thefe lynes are founde.

*There were the cloakes of gorgeous hue
so braue and princely dight,
Made by the dames of Sydony,
fold to the seemely wight
Kyng Pryams sonne, that stale hymselfe
a wyfe of royll race,
Queene Helene hyghte, retyryng home,
vnto his natyue place*

Touching

Touching the same in his *Odyſſea*
in theſe verfes.

*This poyſon quycke and valerous
whych Polydamna gaue
The wyſe of Thonis, Helen brought,
and carefully dyd faue.
Great ſtore whereof in droughty foyle
of ſcorched Aegypt groe
Some ſoueraigne good, and other ſome
the cauſe of preſent woe.*

In like maner to *Telemachus, Menelaus,*
ſpeaketh in this wife.

*And when I ſought to leaue the land
of Aegypt, and retyre,
God hyndred, whome I left vnserved
by vowed and ſacred fyre.*

In theſe verfes *Homer* confeſſeth that he
knewe of the wandering of *Alexander* into
Ægypt, forſomuch as the countrey of *Syria* is
bounding vpon *Ægypt*, and the people *Phœnices* vnto whome the city *Sydon* is belonging
are reſyaunt in *Syria*. As well theſe therefore
as alſo the place it ſelfe, are no ſmall prooſe, nay
rather a moſt valerous argumēnte, that the verfes
wherein it is fayde, that *Alexander* conueying
Helen from *Greece* in three dayes ſpace, wyth a
proſperous

prosperous gale, and quyet sea, arryued at *Troy*, were rather intruded by some other poet then inuented by *Homer*, who contrarywyse in hys *Illiads* maketh mention of his errour by sea.

To leaue *Homer*, and come to the affayres of the *Troianes*, being desirous to vnderstand of what truth these things were which are bruted to haue beene done by the *Greekes* at *Troy*, I fol-
licited the matter with the priestes of *Ægypt*, <sup>Of the
Troiane
warre.</sup> who tolde me in such manner as themselues beforetime had beene aduertised by *Menelaus*. After the flight of the Lady *Helen*, there assembled, in the cause of the kings brother *Menelaus*, a puissant armie of the *Grecians*, who embarking themselues into *Teucria*, and incamping in theyr coastes, sent in ambassage to the city *Troy* certayne of theyr chiefe peeres and nobles, amongst whome, was *Menelaus* brother to the Kyng. Beeyng entered the city, they made clayme of the Lady *Helena*, with the goodes and treasures shee tooke wyth her, requyring also a sufficient satisfaction to be made for the iniurie. Wherenvnto the *Troianes* aunswered, that they spente their speech in vaine, to rechallenge eyther women or goodes of them which they neuer fawe, alleadging, that the thyngs they challenged were surprised by the *Ægyptians*: neyther was it reason why they shoulde

should beare the faulfe of others, and make resti-
tution of that which they neuer had. Howbeit,
the *Greekes* imagining they had spoken it in
derision, to shift off the siege for the tyme, bent
theyr whole force agaynst the towne, continuing
the siege and batterie so long, tyll they had
brought it to vtter ruyne and subuersion.

The citie taken, when *Helena* could not be
founde, and the same aunswere was rendered the
Greecians as before, they gaue credite at length
to theyr wordes, and fente *Menelaus* into *Ægypt*
to the courte of *Protheus*, whether beeyng come,
and declaryng the caufe of hys arriuall to the
Kyng, he gaue him greate entertainemente,
restoring vnto him hys Lady with all his treasure,
without any manner of losse or imbeselment.
Neuertheleſſe, *Menelaus* for all this courtesie
and royll vſage which he had receyued at the
handes of the King, gaue him but a poupe for
his labour, dooyng to the countrey this iniurie
for a farewell. For indeuouring to depart thence,
and wayting a fauourable wynde to fit hys
purpoſe, by meanes whereof, he stayde a long
tyme in *Ægypt*: to knowe the ſtate of hys
voyage, what fortune ſhould thereafter betide
vnto hym, he tooke two children of the *Ægyptians*,
ſlew them, and paunched out theyr
bowels, whereby to take view of his future ſuc-
ceſſe.

Courtesie
rewarded
with
crueltie.

ceſſe. Which beyng knowne, and perceyuing hymſelfe to be mortally hated and purſued of the inhabitauntes, he ſped hym thence into the Iſles of *Africa* lying ouer againſt them, from whence alſo makynge as good hafte as he coulde, the *Ægyptians* heard no more tdyngs of hym. Of all theſe things they were partly informed by the knowledge of hystories, beeyng much more certayne of ſuſh thyngs as were done in theyr countrey. Thus farre the priefes of *Ægypt* proceeding in diſcourſing of *Helena*, whereto I adde thys furmize of myne owne, that if *Helena* had beene in *Troy*, no doubt for ought that *Alexander* could haue ſayde or done, the had beene deliuered to the *Græcians*. For who woulde thynke that Kyng *Pryamus* wylle ſtand the residue of that lignage were ſo madde, that to the ende *Alexander* might enioy the delighte of hys Lady, would imperill theyr owne lyues and theyr childrens, with the flouriſhing eſtate of ſo famous a citie. In whych fond opinion, if in eafe they had bene at the beginning, yet vndoubtedly they woulde haue recanted at length when as many valiaunt ſouldyers of the *Troianes*, and two or three of the Kings owne ſonnes, (if any credit may be geuen to the poeſts) were moſt lamentably flaine by the *Græcians* in fight. By theſe things I am driuen to conieecture, that

The Queene
Helena was
neuer at
Troy.

if

if *Helena* had beene in their keeping, *Pryamus* to rayfe the siege from the walles of hys city, woulde willingly haue wrought meanes to restore her agayne. Neyther was *Alexander* heyre apparaunt to the crowne, so that his father beeyng crooked wyth age, the administration of the kyngdome shoulde rest in hys gouremente, one there was betweene hym and home, namely hys brother *Hector*, as well in number of yeares hys elder, as in noblenesse of mynde hys better, whome it behoued not to smooth vp his brother in hys filthy leachery, seeing such imminent perill to threaten not onely himselfe, but also the whole kyndred and nation of the *Troianes*. But it was the iust plague of God inflicted vpon them for their wickednesse, that they shoulde neyther delyuer *Helena* whome they had not, nor be credyted of the *Græcians*, to whome they fayned not, to the ende all men might learne, that they whyche ftryke wyth the swoorde, shall be beaten with the feabberde, being euermore seene, that vpon greeuous injuries the gods alwayes powre downe greeuous reuengements. Thus much I thought conuenient to speake of mine owne fancye.

After the deceas of *Protheus*, *Rampfinitus* tooke vpon hym the rule of the countrey, who in memorie of himselfe, lefte behynde hym certayne

tayne porches of stome, planted westward agaynst the temple of *Vulcane*, right ouer agaynst the whych, stode two images of fyue and twentye cubites in length. One of the which standyng northerly, they call sommer, and the other lying to the west, they tearme winter, contrary to all reasoun and order. This King in abundance of wealth, and plenty of coyne, so farre excelled all those that came after hym, that none coulde go beyonde him, no not approch neere vnto hym in that kynde: wherefore desirous to possesse hys goodes in safetie, hee builte hym a treasurie or iewellhouse of stome, one of the walles whereof bounded vpon the outsyde of hys courte. In ^{A tale of a} framing ^{cunning} whereof, the workeman had wrought ^{theefe.} thys subtile conueyance, one stome in the wall hee layde in that forte, that a man might easily at pleasure plucke it in or out, which notwithstanding serued so fittingly to the place, that nothing coulde be discerned. When the building was finished, the King caused his treasure to be brought into it, minding henceforth to be securie and to lay aside all feare of misfortune. In proesse of time, this cunning artificer lying at the poynt to dye, called vnto him his two sonnes, and disclosed vnto them in what manner he had prouided for theyr good estate, in leauing a secreit and most priuy passage into the Kings treasurie, whereby

whereby theyr whole lyfe myght be lead in most happy and blessed condition. In briefe, hee shewed them all that was done by hym, delyuering them the iust measures of the stome, that they myghte not bee deceyued in laying it agayne, whych the two yong youthes well marking, thought from that tyme forwarde to be of the Kings counsayle, if not of hys court, and to become the priuy surueyers of hys iewellhouse.

Theyr father beeing dead, they made no long delay to put in execution theyr determinate purpose, but repayring to the court by night, they found the stome, which with small force remoouing it from the place, they sped themselues wyth plentie of coyne, and so departed. In shorte space after the Kyng entering hys treasurie, and fyndyng the vefels wherein hys money lay to be somewhat decreased, was exceedingly amazed, not knowing whome to accuse, feeyng both hys feales, whyche he had set on the dore, vntouched, and the dore fast locked at hys commyng thyther. Howbeit, repayring fundrie tymes to beholde hys wealth, and euermore perceyuing that it grewe leffe and leiffe, deuised with hymselfe to beset the place where hys money lay with certayne greens or snares to entrappe the theefe in. These subtile merchaunts accordyng to theyr former wont approching the spring head where

they

they had dronke so oft before, one of them wente in, and groaping for the money, was so fast intangled in a snare, that for hys lyfe hee wist not how to shifte, but seeyng hymselfe in these braakes, hee called hys brother, to whome he disclosed hys euill happe, willing hym in any wise to cut off hys head, least beeyng knowne who hee was, they both myght bee serued wyth the same sauce. His brother hearing his cunfayle to be good, did as he bade hym, and fitly placing the stome as hee founde it, departed home, bearyng wyth hym the head of hys slayne brother.

The nexte day the Kyng opening hys iewell house, and espying an headleffe theefe surprised in a ginne, was woonderfully astonied, seeing euery place safe, and no way in the world to come in or out at.

In this quandary, vncertaine what to thynke of so straunge an euent, he deuised yet to go another way to the wood, causing the body of the theefe to be hanged out vpon the walles in open view to all that passed by, appoynting certayne to attend in that place, with straight charge, that if they hearde any making moane or lamentation at the fighete thereof, they shoulde foorthwyth attache them, and bryng them to the Kyng.

The

H

The Mother of these two Breethren not able
of a mother. wyth paciente eyes to beholde the wretched
carkasse of her pitifull sonne, called the other
brother vnto her, aduising him by some meanes
or other, to take awaye hys brothers bodye and
burie it, threatening moreouer, that in case he neg-
lected to accomplishe it wyth speede, shee woulde
open all hys thefte and treacherie to the Kyng.
Whome her sonne endeuouring wyth many
woordes to perfuade, and nought auayling (so
tender was her affection towardes her childe) hee
set hys wittes abroache to the framing of some
subtyle conceyte, to beguyle and inueigle the
Kyngs watchemen. Pannelling certayne Asses
which hee loaded wyth bottells of sweete wyne,
he proceeded forwarde wyth hys carryage, tyll
siche tyme as hee came agaynst the place
where the watche laye, where priuily vnstopping
one or two of hys bottles, the wyne flowed out
in greate abundance, wherat, fayning as
though hee had beene besydes hymselfe, hee
piteously cryed out, tearing hys hayre and
stampyng as one vtterly ignoraunte whyche to
remedye fyrste. The keepers seying the wyne
gushe out so fast, ranne hastyly wyth pottes and
cannes to receyue it least all shoulde bee lost, but
the dryuer (who had alreadye cast hys plotte)
seemed heereat muche more enraged then before,
taunting

taunting and raylyng at them wyth most bitter and reuiling woordes. Contraryly, the watchmen geuing hym very fayre and gentle language, hee seemed better contented, leadyng a syde hys Ayses out of the way to newe girde them, and place his carriage in better order. Manye woordes grewe betweene them whyles he was addressing hys Ayses to proceede on theyr waye, till that one of them bolting foorth a merry iest, caufed hym to laugh hartily, so that lyke a good fellowe, he bestowed amongst them a bottle of wyne. Which courtesie they all tooke in very good parte, requesting hym to sitte wyth them for compayne, and drinke parte of hys owne cost. Whereto hee willingly consenting, they dranke a carouse, euery man hys cannikin, tyll the wyne began to runne of the lyes, whyche thys coapef-mate perceyuing, set abroach another bottle, and began to quaffe afreshe, whyche fet my keepers on such a tantarra, that beeing well wetted, they set more by three drammes of sleepe, then syxe ounces of witte. When all was hushed, and the watchmen fast asleepe, hee tooke the bodye of hys brother, and in mockage, thauing off the hayre of theyr right cheeke, he returned home, beyng right gladly enterteyned of hys mother.

The Kyng feeyng hys deuises no better to proceede

ceede, but for ought he coulde imagine the theefe stille beguyled hym, waxed woonderous wrath: howbeit, determining to leaue nothing vnattempted, rather then to let such a villayne escape scotfree, he built yet another trappe to catch the foxe in. He had at that time abiding in hys courte a goodly gentlewoman his onely daughter, whome he tenderly loued from her childhood. This Lady he made of his counsayle, willing her by the duety of a chylde, to abandon chasfity for the time, making hirselfe a common stalant for all that would come, on condition they shoulde fweare to tell her the subtilest and the sinfullest pranke that euer they had played in all theyr lyfe tyme, and who so confeised the facts lately atchieued in imbefileing the Kings treasure, and stealing away the theefe, him to lay hold on, and not fuffer to depart.

The gentlewoman obeying her fathers will, kepte open house, hauing greate repayre vnto her out of all partes of the countrey. Now the theefe whyche knewe full well to what intente the Kyng had done thys, desirous to bee at oast wyth hys daughter for a nighte, and fearing the daunger that myghte ensue, beeyng of a verie pregaunt and readie witte, deuised yet another shifte wherewythall to delude the Kyng: he strake off the hande of hys brother that was dead,

dead, and closely caryng it vnder his cloake, he repayed to the place where the Kings daughter lay, who demaunding hym the question as she had done the rest, receyued of him this aunswere, that the sinfullest acte that euer he committed, was to cut off his brothers head, beeing inueigled in a snare in the Kings treasurie, but the subtilest in that he had deceyued a sort of dronken asses, whome the King had appoynted to watch the body. The Lady that had listned to his tale, hearing the newes she longed for, stretched out her hand to lay hold on him, who subtilly presenting her with the hande of his brother, (which beeing darke, she fast griped in stead of his owne) hee conueyed himselfe from her and was no more seene. The King heereof aduertised, was stricken with so great admiration as well of his wit in deuising, as his boldnesse in aduenturing, that forthwith he caused notice to be geuen throughout all partes of his gouernement, that in case the party whiche had done these thinges woulde disclose hymselfe, and stande to his mercy, he woulde not only yeeld him free pardon, but also indue and honour him with so princely rewards as were fit for a person of such excellent wisedome. My yonker yeelding credite to the Kings promise, came foorth in presence, and descried himselfe, with whome

Rampsinus

Rampfinitus ioyning his daughter in mariage, did him the greatest honour he could deuise, esteeming him for the wifest man that liued vpon the earth, holding it for certayne, that the *Ægyptians* excelled all others in wisedome, amongst whome he iudged none comparable to hym. The same King (say they) whiles he was yet liuing, trauelled so farre vnder the ground, till he came to the place which the *Græcians* call the feates infernall, where he played at dyce with the goddesse *Ceres*, and sometimes winning sometimes losing, he returned againe at length, beeing rewarded by her with a mantle of gold. In the meane space while *Rampfinitus* vnder-tooke this voyage to hell, the *Ægyptians* kept holyday, prolonging the celebration till such time as he retyred backe againe, which solemne obseruance, since our memory hath bene duely celebrated. But whether this be the caufe of that sacred festiuall, I dare not auowe, howbeit, the priestes shewed me a certayne cloake, woun in the space of one daye, wherewith once ayeare they attyre some one of theyr petie vicares, blinding moreouer hys eyes wyth a myter. Beeing in thys forte attyred, they conduct hym to the hygh way that leadeth to the temple of the goddesse *Ceres*, where after they haue placed hym, they leaue hym grabling in that place, and departe

Rampfinitus
journey to
hell.

departe their waye. To whome incontinently resorte two wolues, conducting the priest to the temple aforesayde, whyche is distaunte from the city twentie furlongs, where hauing accom- plished certayne rytes, the wolues leade hym backe agayne to the same place. All these thyngs they doubt not to reporte for certayne true, which we leauie to euery mans lyking to iudge of them as they deserue. For myne owne parte I haue thought it meete to make relation of such things as I heard amongst them, going no farther in many thyngs then hearesay.

Amiddest the infernall powers, the *Ægyptians* affyrme that *Ceres* and *Liber* haue the chiefe authoritie.

The same people were they that firs^t helde opinion that the soule of man was immortall, passing from one body into another by a continuall courfe, as euery one tooke hys beginning and generation of another, and when it had passed through all bodyes that haue theyr beeyng eyther in the lande, sea, or aire, then consequentlie to returne into the bodye of man agayne, whyche course it finished within the tearme of three thoulant yeares whych opinion had many patrones of the *Græcians*, some auncient and of great authoritie, others of later dayes, usurping and chalenging it for theyr owne,

The opinion
of the *Ægyptians* touch-
ing the
immortality
of the soule.

of

of whose names I am not ignoraunt, albeit I minde not to recite them. The *Ægyptians* likewise mention that to the tyme of *Rampsinitus*, religion, iustice, and true order of gouernement greatly flourished among them.

After whome, the royall dignitie came into the handes of *Cheops*, a man fraught with all kynde of vicious demeanour, and wicked conuerstation. For causing the temples of the gods to be fast locked vp, he gaue out through all quarters of hys Empyre, that it myght not be lawfull for any *Ægyptian* to offer sacrifice, to the ende, that beeing seduced from the seruice and reuerence of the gods, he might securely employ them in hys owne affayres. Some were appoynted to digge stones in the mountayne *Arabicus*, and from thence, to conuey them to the riuer *Nilus*, where they were receyued of others which pheryed them ouer the riuer to the roote of a greate hill named *Africus*. The whole number of thosse that were conuerfaunt in the Kings affayres, was tenne thoufande men, seruing by turnes, euery three monethes a thoufand. In which manner, he helde the people the space of tenne yeares, in all whiche tyme, they did nothyng but hewe and cary stones, a labour of no leſſe importaunce (in my iudgemente) then to haue built the pyre it selfe, or towre of

of stone, which is in length ffeue furlongs, in breadth tenne paces, and in height where it is greateſt, to the number of eyght paces, beeynge framed of ſtone, curiouſly carued and ingrauen with the pictures of beaſtes. Heerein alſo were The building
of the
Aegyptian
Pyramides. conſummed other tenne yeares, cauſing certayne chambers to be cut out vnder the grounde, vndermining the ſtoneworke vp on the which the towres were founded, whyche hee prouided for hys ſepulcher. The ſituacion heere of was in a ſmall Ilande, through the whyche by a trench or ſmall draught, he cauſed the riuer to haue paſſage. The pyre was made ſtearewife, aſcending by ſteppes or degrees orderly placed one aboue another.

Hauyng in ſuche forte finished the lower worke, they deuized certayne engines or wreſtes to heauē vp ſtones from the grounde to the fyrt ſtayre, and from thence to the ſeconde, and ſo conſequently tyll they came to the place where the ſtone ſhoulde lye, hauyng vpon each ſtayre a wreſt: or (that whyche is more likely) uſing one for all, beeynge framed of lyght wood, to the intente it might the more eaſily be remouued.

The groſſe worke finished, they began to poliſhe and beautifie the towre from the toppe downewardes, comming laſt of all to the neathermoſt ſtayre, wherein they made a finall ende and
conclusion

conclusion of the beautie and grace of all theyr workemanshippe. In thys pyre, were intayled certayne letters in the *Ægyptian* language, declaring the expence the King was at in the time of his building, for mustardseed, oynyons, and garlike, which (as I remember) the interpreter told me, did amount to the summe of a thoufande sixe hundred talents. If this were so, how much shal we deeme to haue bene spent upon other things, as vpon tooles, engins, victuals, labouring garments for the workemen, being tenne yeares busied in these affayres: I recken not the time wherein they were held in framing and hewing of stones to fet them in a readinesse for the mayne worke: neyther all the space that paſſed ouer in the conueyance and cariage of the ſtone to the place of building, which was no ſmall numbers of dayes, as also the time which was conſummed in vndermining the earth, and cutting out of chambers vnder the grounde, all whyche things draue the King to fuch a narrow ſtraight, that he was fayne to cloute out his deuifes with a moſt wicked inuention, which was this: Perceiuing his golden mine to draw low that the diuell might daunce in the bottome of his bagge and finde neuer a croſſe, he made fale of his daughters honeſtie, willing hir to entartayne tagge and ragge all that would come, in cafe
they

they refused not to pay for their pleasure, sithence *Venus* accepteth not the deuotion of such as pray with empty hands and threadbare purfles. The Lady willing to obey the hestes of the King her father, deuised also the meane to prolong the memorie of herfelfe, and to aduaunce her fame to the notice of all ages that shoulde ensue, wherefore she made request to fuche as had accessē vnto her, to giue her a stome to the building and erection of a worke which she had determined, wherewith (as the brute goeth) she gaue so many stomes as serued to the framing of a whole pyre, situate in the middest of the three former, in full view and prospect to the greatest pyrame, which is euery way an acre and an halse square.

Enfuing the raigne of *Cheops*, whose kingdome continued the space of fifty yeares, the chiefe gouernement was committed to *Chephrenes* his brother, which followed the steps of ^{Chephrenes} _{King of} *Ægypt*. his predecessor as well in other things, as also in building of a pyre, howbeit, not so huge and great as that which his brother had finished before him, for we tooke the measure of them all. Moreouer, such vnderworke wrought out in caues and chambers vnder the grounde as is to be seene in the pyre of *Cheops*, are wanting in this, besides the laborious and toilefome worke which they had to deriue and drawe the riuers to

to that place, which hath his course through the middest of the former pyre, hemming in the whole Iland wherein it is situate: within the compasse whereof, they affirme that *Cheops* himselfe was buried. By whome in his lifetime, an house was framed of one stone alone, diuerly coloured, which he had out of the countrey of *Aethiopia*, forty foote lower then the pire it selfe, yet planted and built vpon the selfefame foundation. *Cephrenes* also (by the computation of the *Aegyptians*) ruled the countrey fiftie yeares, by which meanes they make account that their miserie continued an hundred and fixe yeares, al which time, the temples of their gods were vnfrequented, abiding still from time to time sealed vp and vnopened, wherefore these princes the *Aegyptians* will not name for the hatred they beare them, calling their pyres the towres of the shepheheard *Philitio*, who at that time kept sheepe in those places.

Mycerinus
King of
Aegypt.

Cephrenes dying, yeelded the Kingdome to *Mycerinus*, the sonne of his brother *Cheops*, who eschuing the wicked acts and detestable practises of his father, caused the temples to be set open, giuing libertie to the people being so long distressed vnder the gouernement of his father and vncle, to follow their owne affayres, and returne to their auncient custome of sacri-

fice

fice, ministring iustice aboue all the Kings that were before him, for which cause, none of all the princes that haue borne rule in *Ægypt* is so greatly prayfed and renowned, both for other causes which were wisely taken vp by him in iudgement, and chiefly for this, that a certayne *Ægyptian* much complayning that the King had wronged him in deciding his caufe, he commaunded him to value the losse which he had suffered by him, which the partie doing, he gaue him so much of his owne goods to make him a recompence. *Mycerinus* in this wise gouerning the common weale with great clemency, and seekyng by vertue to aduance his fame, was fodeinely daunted by a great misfortune, the death of his onely daughter, hauing no more children but her, which was the first and greatest hartbreake that befell him in his kingdome. For which cause, being stricken with forrowe aboue measure, and desirous to solemnise her funeralles by the most royll and princely kinde of buryall that could be deuised: he caused an oxe to be made of wood, inwardly vaulted and hollow within, which being layde ouer and garnished most curiously with gilt, he inclosed therein the wanne and forlorne corps of his best beloued daughter. This royll tombe was not interred and buried in the grounde, but remayned vnto our

Mycerinus
famous for
his iust
gouerning.

our age in the city *Sais* in open view, standing in a certayne parlour of the Kings pallace, adorned and set foorth for the same purpose, with most beautifull and costly furniture. The custome is euermore in the daye time to cast into the belly of the oxe sweete and precious odoures of all sortes that may be gotten: and in the nighte to kindle a lampe, which burneth by the tombe till the next daye. In a chamber next adioyning are certayne pictures of women that were the concubines of *Mycerinus*, if we may beleue the talke of those that in the same city of *Sais* are profetours in religion, forsomuch as there are seene standing in that place certayne mighty images made of wood, twentye or thereaboutes in number, the most parte of them bare and naked, but what women they resemble, or whose pictures they be, I am not able to alleadge more then hearesay, notwithstanding, there were which as touching the gilded oxe, and the other images framed this tale, that *Mycerinus* being inamoured of his own daughter, dealt vnlawfully with her besides the course of nature, who for intollerable greefe hanging her selfe, was intombed in that oxe by her father: the Queene her mother causing the hands of all her gentlewomen to be cut off, by whose meanes she had beene betrayed to serue her fathers lust, for which
caufe

cause (fay they) are these images portrayed, to declare the misfortune which they abode in their lifetime. But this is as true as the man in the moone, for that a man with halfe an eye may clearely perceiue, that their hands fel off for very age, by reason that the wood through long continuance of time was spaked and perished, whiche euen to our memory were to be seene lying at the feete of thos which were portrayed. The oxe wherein the yong pryncesse lay, was sumptuously clad, and arayed all the body wyth a gorgeous mantle of *Phenicia*, hys head and necke beeyng spanged and layde ouer with braces and plates of golde of a maruaylous thickeneisse. Betweene hys hornes was set a globe or circle of golde, glistering as the funne. Neyther is the oxe standing and borne vp vpon hys feete, but kneeleth as it were on hys knees, equall in bignesse to a great heighfer. The manner is once a yeare to bring this image out of the parlour wherein it is kepte, hauyng first of all well beaten and cudgelled a certayne image of one of theyr Sainctes, whome in thys case wee thynke it not lawfull for vs to name. The talke goeth, that the Lady besought the Kyng her father that beeing dead, she myght once a yeare beholde the funne, whereof sprang the custome and maner aforesayde.

It is as good
to be a slave
in England
as a Sanct
in Egypt.

Aster

After this, there befell vnto him another mischiefe that fate as neere hys skirtes as the death of his dilling, insomuch that he was readie to runne beyonde hymselfe for sorrowe. A prophecie arose in the city of *Butis*, that the tearme of fixe yeares fully exspired, the Kyng shoulde ende hys lyfe, leauing hys Kyngdome to be ruled of another. Whereof the Kyng beeing aduertised, and greatly greeuing at the rigorous and vniuſt dealing of the gods, sped a mesſenger to the place where the feate of prophecie was helde, to expoſtulate with the god, for what caufe (ſince hys father and vnckle who had beene ſo vnmindfull of the gods, shutting vp their temples, and making hauocke of the people had liued ſo long) he hymſelfe that had dealte better with them, and caused theſe thynges to bee reſtored agayne, ſhoulde ſo foone be depriued of the benefite of lyfe, to whome aunſwere was made, that hys dayes were therefore ſhortened because hee tooke a wrong courſe and dyd not as he ſhould do, beyng appoynted by the celeſtiall powers, that the countrey of *Ægypt* ſhould ſuffer miserie, and be afflieted by their princes the ſpace of an hundred and fifty yeares, which the two former princes well vnderſtanding, was neuertheleſſe by him negleſted and left vnperformed. *Mycerinus* hearing

ing this round reply, and perceiuing that his thread was almost spoon, set al at reuell, making great prouision of lights and tapers, which at euentide he caused to be lighted, passing the night in exceeding great mirth and princely banqueting, letting slip no time wherein he either wandered not alongst the riuier, and through the woods and groues of the countrey, or entertayned the time in some pleasaunt deuises, following all things that might eyther breede delighte, or bring pleasure, which things he did, to the end he might prooue the prophecie false, and conuince the god of a lie, making twelue yeares of fixe, by spending the nightes also as he did the dayes. *Mycerinus* also built a pyre, not equall to that which his father had set vp before him, beeing in measure but twentie foote square, framed quadrangularly, and another lower then that, of three acres in compasse, being built to the middest of the stone of *AEthiopia*. There be of the *Græcian* writers that suppose thys towre to haue bene erected by a woman of notable fame, called *Rhodope*, who misse of their account, not seeming to knowe what that *Rhodope* was of whome they speake. Besides, it is very vnlikely that *Rhodope* would euer haue enterprised a worke of so great value, wherein infinite thousands of talentes were spent before it came

Mycerinus
made twelue
yeares of
fixe.

The story of
Rhodope.

came to perfection. Lastly, it was not in the dayes of this prince that *Rhodope* flourished, but vnder the gouernement of *Amasis*, many yeares passing from the tyme of those princes that planted the pyres, to the dayes and age of *Rhodope*. This gallaunt dame was by countrey a *Thracian* borne, the bondmayd of one *Iadmon*, whose abiding was in the land of *Samos* in the city of the god *Vulcane*, who in the tyme of her bondage, was fellowferuant with *Aesope* the inuenter of fables, to whome this smooth minion had a monethes mind and more, for which cause, being giuen out by the oracle at *Delphos*, that it mighte be free for any man to slay *Aesope* that would, and take penaunce for his soule for his faulte committed, there was none found that would put him to death, but the nephew of *Iadmon* that came by his sonne, who was also named *Iadmon*: whereby we may gather that *Aesope* was a flauie and vassall to *Iadmon*. The death of *Aesope* wounded *Rhodope* with so great feare, that she tooke her flight foorthwith into *Egypt*, accompanied by one *Xanthus* a *Samian*, where she set foorth her selfe to the sale of such, as rather then *Venus* should be shut out for a Sainct, thought it no idolatrie to worship idols. Whiles shee abode in *Egypt*, she was redeemed and acquit of her feruitude by one *Charaxus*, who

who purchased her libertie by a great summe of money. This *Charaxus* was of the countrey of *Mitilene*, sonne of *Scamandronymus*, and brother to *Sappho* the notable poetresse. By these meanes came *Rhodope* to be free, and remayned still in *Ægypt*, where she wanne so great credite and liking of all men, that in shorte space she grewe to maruellous wealth, beeing such as farre in deede surmounted the degree of *Rhodope*, but yet amounted not to the buylding of a pyre. By the tenth parte of whych her substaunce, it is easie for any man to gesse, that the masse and summe of money which she had gathered, was no suche myracle as it is made to be. For studying to be famous and remembred in *Greece*, she deuised a worke which had neuer bene imagined or geuen by any other, which in remembrance of her selfe she offered in the temple of *Delphos*. Wherefore of the tenth parte of her riches which she sente to the temple, she commaunded so many yron spittes to be made (which were imployed to the rofing of oxen) as the quantitie of the money woulde afoorde that was sente thyther by her. These spittes at this present stande behynde the aultare, whiche the people of *Chios* erected iust ouer against the temple. Howbeit, such arrant honest women as are fife for euery man, haue in no place the like

Archidice.

like credite, as in the city of *Naucrates*. Forso-
much as this stalant of whome we speake, had
her fame so bruted in all places, as almost there
was none in *Greece* that had not hearde of the
fame of *Rhodope*. After whome, there sprang
vp also another as good as euer ambled, by name
Archidice, whose vertues were blaſed very farre,
but not with like fame and renowne as her pre-
deceſſour, with whome, *Charaxus* was ſo farre
gone, that retyring home to *Mytelene*, he was
almost beſides himſelfe, as *Sappho* maketh men-
tion, inueyghing in verſe agaynst hys folly. We
haue thus far digreſſed to ſpeake of *Rhodope*, we
will now returne to the text agayne.

Aſychis
King of
Ægypt.

Next after *Mycerinus*, ensued the raigne and
dominion of *Aſychis*, by whome (as the priefts
report) was conſecrated to *Vulcane*, a princely
gallerie ſtandynge to the Eaſt, very fayre and
large, wrought with moſt curiouſ and exquifite
workemanſhip. For beſides that it had on euery
ſide embossed the ſtrounge and liuely pictures of
wilde beaſtes, it had in a manner all the graces
and ſumptuous ornaments that coulde be ima-
gined to the beautifying of a worke. Howbeit,
amiddeſt other his famous deedes, this pur-
chafed him the greateſt dignitie, that perceyuing
the land to be oppreſſed with debt, and many
creditours like to be indamaged by great loſſe,
he

A ſtatute
againſt
borrowers.

he inacted foorthwith, that who so borrowed aught vpon credite, shoulde lay to pledge the dead body of his father, to be vsed at the discretion of the creditour, and to be buried by him in what manner he woulde, for a penaunce to all thoſe that tooke any thing of loane: prouiding moreouer, that in case he refused to repay the debt, he should neyther be buried in the tombe of his fathers, nor in any other ſepulchre, neyther himſelfe, nor the iſſue that ſhould deſcend and ſpring of his body. This prince deſir‐ing to ſurpaſſe all that had bene before him, left in memorie of himſelfe an excellente pyre buil‐t all of clay, wherein was a ſtone ſet ingrauen in theſe wordes: *Compare me not to the rest of the pyres, which I ſurmount as farre as Iupiter ex‐celleth the meaner gods, for ſearching the bottome of the riuier with a ſcoupe, looke what clay they brought vp, the ſame they employed to the build‐ing of me in ſuch forme and ligneffe as you may beholde.* And this did *Aſychis* imagine to ad‐uance the fame of himſelfe to the time to come.

After whome, the fcepter was held by one *Anyſis* a blynde man, inhabiting in a city called after his owne name *Anyſis*. In time of whosē raigne, *Sakkacus* King of *Æthyopia* inuaded *Ægypt* with a mightie power. Whereat the poore blinde King greatly affrighted, crope priuily

Anysis the
next King.
Sabbacus
vanquished
Ægypt,
ruling 50
yeares.

priuily away, and gayned a priuie couert in the marrishe places of the countrey, leauyng the gouvernement to *Sabbacus* his enemie, whiche ruled the same 50 yeares, whose actes are mentioned to haue beene these. If any of the *Ægyptians* made a trespaſte, he neuer vſed to do any man to death for his offence, but according to the quantity of his fault, to enioyne him to arrere and make higher by forreine supply of earth and ſtone, ſome parte of the city wherein he dwelt, for which caufe, the cities became very high and eminent, being much more loftely ſituated then before. For firſt of all in time of *Sefoſtris* ſuch earth as was caſt out of the trenches (which were made to geue the water a course to the cities that were farre off) was employed to the eleuation and aduancing of the lowe townes, and now agayne vnder this *Æthyopian* they had increafe of fresh earth, and grew to be very high and lofty. Amongſt the reſt, the noble city of *Bubastis* feemeth to be very haughty and highly planted, in which city is a temple of excellent memory dedicate to the goddeſſe *Bubastis*, called in our ſpeach *Diana*, then the which, albeit there be other churches both bigger and more richly furnished, yet for the ſightly grace and feemelyneſſe of building, there is none comparable vnto it. Befides, the very entrance and way

The deſcrip-
tion of the
temple of
Diana.

way that leadeth into the city, the rest is in forme of an Ilande, incloſed round about with two fundry ſtreames of the riuer *Nilus*, which runne to either ſide of the path way, and leauing as it were a lane or cauſey betweene them, without meeting, take their courſe another way. Theſe armes of the floud are eache of them an hundred foote broade, beſet on both fides the banckes with fayre brauched trees, ouerſhadowing the waters with a coole and pleaſant ſhade. The gate or entry of the city is in heighth 10 paces, hauing in the front a beautiſull image, 6 cubites in meaſure. The temple it ſelfe ſituate in the middeft of the city, is euermore in fight to thoſe that paſſe to and fro. For althoſh the city by addition of earth was arrered and made higher, yet the temple ſtanding as it did in the beginning, and never mooued, is in maner of a lofty and ſtately tower, in open and cleare viewe to euery part of the city. Round about the which goeth a wall ingrauen with figures and protraitures of fundry beaſts. The inner temple is enuironed with an high groue of trees, ſet and planted by the hande and induſtrie of men: in the whiche temple is ſtanding an image. The length of the temple is euery way a furlong.

From the entrance of the temple Eaſtward,
there

The de-
parture of
Sabbacus.

there is a fayre large causey leading to the house of *Mercury*, in length, three furlongs, and foure acres broade, all of faire stone, and hemmed in on each side with a course of goodly tall trees planted by the hands of men, and thus as touching the description of the temple. Likewise they make mention in what maner they shiften their hands of the *Aethiopian* prince, who admonished in his sleepe by a vision, haftned his flight to depart the countrey. There seemed vnto him one standing by his bedside, willing him in any wise to assemble together the priests of *Egypt*, and to cut them all asunder by the wafte: which the King pondering in his mind, said thus, I wel perceiue that the gods would picke a quarrel agaynst me, that by the doing of some villany or other, I might either incur their hatred, or the displeasure of men, but since the time of my rule in *Egypt*, which by the oracle was prefined, is nowe expiried, I will kindle no moe coales then I may well quenche, wherewith departing the countrey, he left the gouernement to the seed of the *Egyptians*, and retired himselfe into his owne lande. For abiding before-time in *Aethiopia* the oracles which the *Aethiopians* vse, gaue out to the King, that he shoulde beare rule 50 yeares in *Egypt*, which time being finished, *Sabbacus* fore troubled with the

strange

strange sight of his dreame, of his own proper wil departed the listes of the countrey. Insuig whose flight, the blinde King forsfaking his nest in the fennes, came out, and shewed his head againe, exercising gouernement as he had done before, hauing wonderfully inlarged the Iland where he lay, with addition of athes and fresh earth. For whosoeuer of the *Ægyptians* came vnto him either with grayne or other prouision, his manner was to giue him in charge, that vnwitting to the *Ethiopian* prince (who then withheld from him the right of his kingdome) he should present him with a loade or two of athes. This Ile before the time of *Amyrtaeus* was vnkowne to any man, named in the *Ægyptian* language *Ello*, being in bignes 10 furlongs. Next after whome, the title royall was resigned ouer to a certaine priest called *Sethon*. *Sethon*, seruing in the temple of the god *Julcane*, by whom, the fouldyers of *Aegypt* were abused and had in contempt as men vnfitt, and not seruing for his purpose. Wherefore beside other flaunderous tauntes and reuiling words, wherby he sought at all times to greeue them, he bereaued them also of such lands and reuenues as had bene graunted vnto them by the former Kings: for which cause, after that *Senacherib* King of the *Arabians* and *Affyrians* had

had inuaded *Aegypt* with a mighty power, they refused to yeeld him ayd and affistance in his warres. The priest driuen to this sudden blanke, not knowing howe to shift, withdrew himselfe into a close parlour, where complayning himselfe before his god, he shewed what great and imminent perils were like to befall him. As he was in this fort powring out his teares and pitiful complaints before his image, he fell asleepe, where there seemed to appeare vnto him the straunge forme of his god, willing him to be of good comfort, and meete his enemies in the field, not fearing the euent of battayle, for somuch as he would send him sufficient aide to alift and succour him. Maister parson taking hart of grace by this blessed vision, tooke with him such of the *Aegyptians* as were willing to follow him, and incamped in *Pelusia*, on which side only *Aegypt* lieth open, and may be inuaded by forreine power, in whose cause, not one of the fouldiers would mooue a foote to followe him out of dores, but pedlers, tinkers, and common gadders that strayed here and there about the countrey. Being arriued at the place before named, in the night season, there came into the tents of their aduersaries an huge multitude of field mice, which gnawed their quiuers, bit in funder their bowstrings, and the braces off

their

their shields, that in the morning being disfurnished of their armour, they betooke themselves to flight, not without the losse of many fouldiers. Herehence is it that the picture of the same prince grauen of stome, is feene standing in the temple of *Vulcane* with this title and inscription, *Learne by me to feare God.* Thus far went the *Ægyptians* and their priests in describing the continual succession of their kings and gouernours, alleadging that from the first king vnto this priest of *Vulcane* before mentioned, were 341 generations. Three hundred generations conteine ten thousand yeares, forsomuch as to three progenies of men are assignd an hundred yeares, so that the residue of the progenies which were 41 are valued at 1340 yeares. Likewise they affirmed, that in the course of ten thousand three hundred and forty yeares, there appeared no god in *Ægypt* vnder the proportion and shape of a man, neyther coulde any such thing be mentioned to haue falne out vnder the gouernance of any of their princes, howbeit, within the tearme of yeares aforenamed, these ftrange alterations were marked in the Sunne at foure fundry times. Two fundry times it was feene to rife from that place where it is now wont to fall, and in like maner to set in those regions from whence it now ariseth, which also came to

The reward
of godlines.

Myracles
chanced in
the Sunne.

pasſe

passe two feuerl times. Insuing which things, there was no change in the countrey, no alteration in any poynt, neither as touching the effects and course of the riuer, nor for any maladies, death, or inconueniences in the lande. In like forte, before *Hecatæus* the writer of monuments (by whome in the city of *Thelæs* a rehearfall was made of the whole discent of his stocke and kindred, fetching his progeny from the cvi.god) the priest of *Jupiter* did this, (as also to my selfe that made no relation of mine alliance) leading vs into a large chappel or house of praier, they shewed vs both the number of our aunctery according to our own account. Wherin also stood the images of certaine chiefe priests and Bishops in such forme and maner as euery one had led his life, where, by orderly discent and issue they shewed vs in what maner the sonne had euermore succeeded his father in the office of priesthode, reciting euery one of their images vntill they came to the laft. Heerein also they disliked the speach of *Hecatæus* and sought to fetch his progeny from the cvi.god, making him another account of his kinsfolke and allies, shewing him how absurd a thing it was, and disagreeing from reason for a man to deriue his issue from a god. For which cause, in reciting the genealogies, they disprooued his account in
this

this wife, relating howe each of these images were in theyr speach named *Pyromis* which name they tooke by discent, the sonne from the father by lineall course to the number of 345, whose pictures were standing in the same oratory. These *Pyromes* (as they termed them) were such men as had no affinity with the gods, neither coulde chalenge their progeny of any one of the chiefe nobles and potentates, being such as the *Grecians* call $\kappa\alpha\lambda\delta\varsigma$ $\kappa\alpha\gamma\alpha\theta\varsigma$, that is, an honest, simple, and wel meaning man. Of which sort were al those whose monuments were extant in the place very far from being allied with any of the gods. Before these men, the gods themselues were rulers in *Ægypt*, hauing their dwelling and abode together with men. Notwithstanding, being many in number, they gouerned not the countrey all at once, but some one of them for a time, or ech in course, til at length the scepter came to the hands of *Orus* sonne of *Qfiris* whom the *Grecians* call *Apollo*. The last and yongest of al the gods by the *Grecians* account, are *Hercules*, *Dionisius*, and *Pan*. Albeit *Pan* with the *Ægyptians* is a grandfire god, one of the most auncientſt among them, in the number of those eight that are the chief and principal. *Hercules* is reckned in the number of the xii meaneſt saints. *Dionisius* among

among those that are called the iii faints, issued of the xii former. From *Dionisius* (who is said to be the sonne of *Cadmus* by *Semele*) vnto this our age, are 6000 yeares. From *Hercules* sprong of *Alcmena* to this time welny 9000. From *Pan* sonne of *Mercury*, begotten of the Lady *Penelope*, vnto these daies wherin we liue, the time is not so long as from the *Troiane* war, to wit, 8000 yeres or there aboutes. In all these things we leauie it free to euery ones fancy to follow what he will, our selues best liking of the common opinion which is generally receiued of

The Greekes
ooke theyr
faints from
the Aegyptians.

all men. For if these gods beeing renowned with great fame in *Græce*, had there also wasted the whole course of their age (as *Hercules* descended of *Amphytrio*, *Dionisius* of *Semele*, *Pan* of *Penelope*) happily some man would haue sayde that the *Ægyptians* had worshipped some other gods, whiche beeing of the same name with these before mentioned, were notwithstanding in time long before them. Now the *Græcians* themselves confess, that *Dionisius* being begotten by *Iupiter*, was no sooner borne, but he cleaued fast to his fathers thigh, and was caryed away by hym into *Nyssa*, which is a towne in *Æthyopia* neere vnto *Ægypt*. Of *Pan* they make shorte worke, as ignorant in what parte of the worlde after his birth hee was broughte vp and

and nourished. Whereby it is easilly conieuctured, that the names of these gods came of later dayes to the eares of the *Græcians*, and that accordyng to that notice, they began to frame for eache of them a cradle in *Greece*, as though they had beene borne there, planting more upon hearesay, then certaine truth. Thus farre we have followed the sayings of the *Aegyptians*, from henceforth minding to set downe the consente of others, wherein they accord with the people of *Aegypt* as concerning such things as were done in that countrey, adding thereto such matters as our selues haue bene beholders of, and eyewitnesse.

The last King (beeing as before was mentioned the priest of *Vulcane*) leauing the seate imperiall void by his death, the *Aegyptians* being now at liberty, and yet vnable to liue without the aid of gouernement, chose vnto themselues 12 princes, deuiding the whole land into so many partes. These 12 ioyning betweene themselues mutual kindred and affinity, exercised the authority and office of Kings, establishing mutuall league and couenaunts, that none should incroch or gather vpon another, but holding himselfe satisfied with an equall portion, should liue in friendship and amity with the rest, which their league and agreement they sought by so much the more diligence and warines to confirme

The twelve
Kings of
Ægypt.

firme and strengthen, for that in the first entrance to their kingdomes a prophecie was geuen out, that who so dranke of a brafен mazer in the temple of *Vulcane*, should be King alone ouer the whole land. When the sacred rites and ceremonies obserued in ftriking of league and making couenant were duly accomplished, it liked them all to leaue fome common monumēnt or worke behinde them to the continuance of their memories, which they did, making a labyrinth or maze somewhat aboue the poole called *Mæris* toward the city, much more greater and famous than the brute goeth. This I beheld with mine eies, being named *The Maze of the Crocodyles*: for if a man would frame his conieēture according to the report which the *Græcians* make thereof, measuring the walles and beauty of the work after their account, certes he shal giue but a beggerly iudgement of so sumptuous and magnificent a building. For albeit the temple of *Ephesus* be an excellent and worthy monument, and the church or religious house of *Samos*, yet are they nothing in respect of the pires in *Ægypt*, one of the which may well stand in comparison with all the renowned works of *Greece*, and yet euen these are far excelled and furmounted by the labyrinth. In this princely monument are 12 most fair and sumptuous

The Laby-
rinth.

sumptuous haules, whose gates open opposit ech against other, 6 standing north neere adioing together, the other 6 south, garded about with the same walls.

The roomes and lodgings therein conteyned, are of two sorts, some lower, wrought cellarwise vnder the ground, other aboue these, being together in number three thousand and sixe hundred. Of such roomes as were situate in the seconde story, our selues had the full sight and viewe, speaking no more therof then we beheld with our eyes, following in the rest the report of others, forsomuch as the vnder buildings were kepte couert from the sight of all that were trauellers, because in them lay the tombes of those Kings that were the founders of that place, with the bodies and dead carkasses of the sacred Crocodyles. Thus of the neathermost house we speake by hearesay, of the lodgings aboue viewing with our owne eyes, more straunge and wonderfull miracles then could be wrought by the helpe of men, for the fundry turnings and windings leading from one chamber to another, did wonderfully amaze and astonish my wits. Out of the great haules we go into certaine parlours, wherehence the way leadeth in other bedchambers, next vnto which are situate diuers secrete lodgings that open into the sixe great haules,

The description of the causes that are in the Laberinth.

haules, stading on the contrarie parte of the court, all which are coped ouer aboue with wrought and carued stone, incompaßed also with a wall of most fayre and beautifull stone, ingrauen with fundrie sorts of pictures. Euery one of the haules are layde with ſmooth white ſtone, beautified on each fide with a goodly courſe of pillers. To one corner of the Laberinth is adioyning a pyre or towre of ſtone, being fortie paces, wherein are the pictures of many ſtraunge beaſtes hewne out and carued of ſtone. To this towre is a way vndermined in the ground. Notwithſtanding, for all the wonders that are to be ſeene and marked in the Laberinth, the poole called *Mæris*, neere bounding vnto the fame, hath (in our iudgement) fundry things thereto belonging of farre greater admiration. The compaffe of this poole is three thouſande fixe hundred furlongs, and ſixty *Schænes* as they tearme them, conteyning altogether as much ſpace as the ſea coaſt of the countrey of *Ægypt*. The length of the poole lyeth North and South, being in deapth where it is highest fiftie paces. Now that it hath not ſprung naturally in that place, but rather hath bene wrought and digged by the trauell of men, this is an euident prooſe, for that welnye in the middefte of the poole are planted two mightie towres

townes of stone appearing fiftie foote aboue the water, and beeing as much vnder. On the toppe of ech towre is a great image wrought of stone, fitting in a chaire of maiestie, so that the towres conteyne in heighth an hundredth paces. An hundredth full paces do make a furlong of fixe acres. A pace conteyneth fixe feete, or four cubites. A foote is foure times the breadth of the hande. The water of *Mæris* is not naturally flowing from any spring belonging thereto (the grounde beeing exceedyngly parched and drie) but is deriuied from the riuer, the water hauing recourse into the poole euerie fixe monethes by ebbing and flowing. The fixe monethes wherein the water is retyring out of the ponde, the multitude of fishe which is there taken, increafeth the Kings fishe euery day by a talent of siluer, and at suche time as it refloweth agayne, it bringeth aduantage of twentie pounde a daye. Thys poole, the inhabitants affyrme, feareth through the vames of the earth, and sheddeth his waters into the Syrts or quicke-fands of *Africa*, vndermining a feerete course into the mayne land towarde the countreys of the West, cast by the fide of an huge mountayne which appeareth ouer the city *Memphis*. Now forsomuch as I could not discerne how all the molde should be bestowed that was cast out
of

of the poole at the firſte making thereof, being desirous to knowe what was become of it, I questioned with the inhabitaunts of thofe places as touching the ſame, whofe anſwere was, that it was employde to the rampeiring of the bankes of *Nilus*, and much of it throwne downe the riuer, whofe ſpeach obteyned the more credite wyth me, for that I remembred the like thing to haue bene done at the city *Ninus*, one of the chiefe cities of *Aſſyria*. In this city it fell out in auncient time, that certayne good fellowes wanting ſiluer, determined to viſit the Kings treaſurie, who at that time was *Sardanapalus* abounding with infinite ſummes of treaſure, which for that it lay ſafely garded vnder the earth in houſes vndermined for the purpoſe, theſe yonkers aforesayde beginning at their owne houſes, made a way vnder grounde, directly leading to the pallace of the King, voyding all the mold which they digged, into the riuer *Tigris* by night, which floweth fast by the city, vntill they had brought their enterpriſe to paſle. After the fame manner it fell out in *Ægypt*, in caſting the lake of *Mæris*, ſauing that the one was digged by night, the other by day, but in this alſo, the greateſt parte of the voyde earth was caſt into *Nilus*, and diſperſed by the ſtreame. And in this manner ſay the *Ægyptians*,

tians, was the poole of *Mæris* firste made. Now when as the 12 Kings of *Ægypt* had practised equity euery one within his owne territory, they drew together at a certaine time to do sacrifice in *Vulcans* temple, where (as the maner was) the last day of the festiuall, the priest ministred wine vnto them in certaine chalices of gold referued for the same vse, where happily missing of his number, hauing but xi cups for xii princes, *Psammitichus* stading last, tooke from his head a brasen costlet, and for want of a cup, dranke therein. In lyke maner fel it out with the rest of the princes, that euery one was there presente in his headpeece of braſſe. In thus doyng, it was deemed that *Psammitichus* meante no crafte or legerdemayne, but had a playne and ſimple meaning. Howbeit, it could not finke with the rest but that he did it of purpose, and comming in mind of the oracle that was geuen them, that whosoeuer dranke of a brasen chalice, ſhould vſurpe the whole empyre alone: weyng his faſte, and finding that it was committed by errour, they thought it not meete to put him to death, but depriuing him of the greateſt parte of his dominion, banished hlm into the marrish countrey, with especiall threates, that he ſhould not meddle with any parte of the countrey beſides. Notwithstanding, *Psammitichus* hauing
put

put to flight *Sabbacus* the Kyng of the *Æthiopians*, and chased hym into *Syria*, after this conquest was acquit of hys exile, and restored agayne by those *Ægyptians* which are of the tribe of *Sais*, wherfore, once agayne vsing gouernement wyth the rest of hys confederates, for the olde grudge of the braſen helmet, they forced him to take the fennes agayne. Recounting therefore with himselfe the great despight they had wrought him, determined eftſoones to reuenge his cause vpon thoſe that had purſued him, and ſpeeding a messenger to the oracle of *Latona* in the citie of *Butis*, which of all the feates of ſouthſaying is of greatest truth, aunſwere was giuen him to be of good courage, he ſhoulde haue helpe inough by braſen men that ſhoulde arife from the ſea. Which prophecie for the strangeneſſe thereof could hardly ſincke into his braines, to make him hope for the helpe of braſen ſouldyres. Not long after, certayne pyrates of *Ionia* and *Caria* proling alongſt the ſeacoaſtes for their pray, were by conſtraynte of weather driuen vpon the ſhores of *Ægypt*, where going on lande all in armour of braſle, a certayne *Ægyptian* ranne to *Pſammitichus* in the fennes, and for that he had neuer before ſeene any in the like array, he tolde him that certayne braſen men were ſproong out of the ſea to waste and deſpoyle

Pſammitichus became prince alone.

despoyle the countrey. *Psammitichus* reknowledging the truth of the prophecie, foorthwith ioyned himselfe in amitie with the rouers, inducing them by great and large promis(es) to abide with him, which being by him in like forte obteyned, with this fresh supply of forreyne ayde, and the helpe of such *Ægyptians* as fauoured his cause, he prouided againt the rest of the princes. Hauing the whole gouernement alone, he made in the city of *Memphis* certayne porches sacred to the god *Vulcane*, lying vpon the South winde, and oueragaint the porches a fayre large haule dedicated to *Apis*, wherein the god *Apis* at suche time as he appeared, was releued and nourished. This place was beset round with stately pillers, and ingrauen with fundrie similitudes and imbossements of beastes, foules, and fishes. Wherein also in place of some pillers are planted diuers fayre images of no leſſe then twelue cubites in bignesse. To these forreiners of *Caria* and *Ionia*, by whome he was holpen in his warres, *Psammetichus* gaue certayne manner places to dwell in, lying on each fide of the riuier *Nilus* called the *Tentes*, whereof beeing poſſeffed, he performed all ſuch promis(es) beſides that were couenaunted betweene them. Moreouer, he put vnto them certayne yong imps of the *Ægyptians* to be inſtructed in the

Greeke

Greeke language, from whome, by discent of issue came those which are now interpreters in *Ægypt*, and vse the Greeke tongue. A long time did the people of *Ionia* and *Caria* inhabite those places lying against the sea, somewhat aboue the city of *Bulastis*, situate at the mouth of *Nilus*, which is called *Pelusiacum*, from whence, they were afterwardes transllated by King *Amasis* into the city *Memphis* to gard him against the *Ægyptians*. After the *Greekes* were thus setled in *Ægypt*, the people of *Greece* had traffique thither, by which meanes, such affayres as were atchieued in that countrey from *Psammitichus* following, are certaynely knowne of vs without any errore. These were the first that inhabited *Ægypt*, being of a diuers language from the homelings. In like manner, from whence they fleeted thither, the reliques of their shippes wherein they came, the olde postes and groundreels of their hou ses were shewed me. And these were the meanes whereby *Psammitichus* obteyned the dominion of *Ægypt*. As touching the oracle or seate of prophecie, we haue made many wordes, and will make more, as of a thing most worthy to be mentioned. This oracle is planted in the temple of the goddesse *Latona* in a great city named *Butis* standing against the mouth of *Nilus* which is called *Sebenniticum*,

Sebenniticum, into the which they haue entry that from the vpper parte of the sea cut against the streame. In this city alio are the temples of *Apollo* and *Diana*, and the great pallace of *Latona*, wherein is the place of diuination, hauing a gallery belonging to it tenne paces high. Heerein suche things as might lawfully be seene, and deserued greatest admiration, of thosse I meane to make report. In this temple of *Latona* is a small chappell framed of one stome, whose walles beeing of equall heighth, were in length forty cubites: which semblably was coped ouer the top with another stome, beeing foure cubites in thickenesse. Wherfore of all thosse things that were pertayning to the temple, there was nothing that deserued greater woonder then this little chappell. Next to this is an Ilande called *Echemmis* standing in the middest of a deepe and wide lake a little besides the chiefe temple, whiche the *Egyptians* suppose to swimme and to be borne vp of the waters. Howbeit, I neither sawe it swimme nor mooue, maruayling very much (if it were true) that an Iland should be caryed in the waters. In this Ile is planted the temple of *Apollo*, a greate and sumptuous building, lykewyle three rewes of aultares, and many fayre palme-trees,

An Iland
that swim-
meth.

palme-trees, some very kynde and bearing fruite, other fruitlesse and barren.

The *Ægyptians* also render a cause of the swimming of this Ilande, saying thus: that at what time *Latona* (which is one of the eyght saints that are of greatest antiquity amongst them) dwelt in the city of *Butis* whereas nowe the oracle is helde: she tooke the faneguard of *Apollo* commended vnto her by his mother *Isis*, and preferued hys lyfe in the same Ilande, beeyng at that tyme stedfast and immoueable, when as *Typhon* made so diligente searche in all places to finde out the sonne of *Osyrus*. For heere we must vnderstande, that thys people imagine *Apollo* and *Diana* to be the children of *Dionisius* and *Isis*, and that *Latona* was but theyr nourse and bringer vp, that delyuered them from perill. *Apollo* in the *Ægyptian* tongue is called *Horus*. *Ceres* hath the name of *Isis*: *Diana*, of *Bulastis*, from whence *Æschilus* the sonne of *Euphorion* drew his opinion, which alone of all the rest of the poets maketh *Diana* daughter to *Ceres*, after which euent, the Ile (say they) became loose, and was marked to floate and mooue in the water.

Pfammiti-
chus raigned
54 yeares.

Pfammitichus gouerned in *Ægypt* 54 yeares,
29 of the which he spent in the asfeige of the
great

great city of *Syria*, which at length he subdued. This city is called *Azotus*, which of all the cities that euer wee hearde of, susteyned the longest assualte.

Insuing the raigne of *Psammitichus*, the gouernemente of the countrey fell to *Necus* hys sonne: by whome, firt of all was the channell digged that leadeth to the red sea, whyche afterwardes was cast afrefhe, and made deeper by *Darius* the *Perfian*.

The length of thys course was foure dayes fayling, the breadth such, as two reasonable vessells of three oares apeece might well fayle in it together.

The water which is deriued from *Nilus* into this channell, floweth into it a little aboue the city *Bubastis*, against a towne of *Arabia* named *Patumon*, and so continueth hys course vnto the red Sea.

They beganne first to digge from the playne of *Ægypt* towrdes *Arabia*, for all the countrey aboue the playne is filled and occupied wyth a course of greate mountaynes neere vnto the city *Memphis*, wherein are many pittes and quarries of stome, wherfore from the roote of thys mountayne is the channell deriued, continuing a long course towrdes the East, vntyll it come to the place where the hyll parteth in twayne, whyche distaunce

*Necus King
of Ægypt.*

distaunce and separation betweene the mountaynes openeth to the South regions, and leadeth to the narrow feas of *Aralia*.

In the digging of thys course there perished an hundred and twentie thousande of the people of *Ægypt*.

When thys enterprise was halfe done, *Necus* brake off and lefte it vnfinitshed, being dis-couraged by a prophecie that tolde hym that hee toyled for the profite and behoofe of a *Bar-barian*.

The *Ægyptians* tearme them all *Barbarians* which are of a sundry language, *Necus* therefore leauing hys worke vnfinitshed, applyed hys studie to the prouision of warre, gathering souldyers, and preparing a fleete of warring Shippes, some of the which were builte at the North Seas, others in the strayghtes of *Aralia* at the red Sea, some tokens whereof are yet to be seene in the same places. Thys Fleete he employed in hys affayres continuallie so long as it fitteth hym to the vfe of warre.

Forfaking afterwards the Sea, and giuing himselfe to battailes by the land, where, in a conflict with the *Syrians* at a place named *Magdolos*, he wanne the renowne of the fielde, and after the battayle was ended, tooke the greate city *Caditis*.

The actes
of King
Necus.

And

And beeyng very neate and fine in hys apparell, he sent a sute of hys brauest array to *Apollo* in *Branchidæ*, a certayne field of the *Mileſians*. In the ende, after he had held the ^{Necus} Kingdome feauenteene yeares, hee then died, ^{raigned 17} yeares. leauing the title of his foueraignety to *Pſammis* ^{Pſammis} ^{King of the} *Ægyptians*. his sonne. During whose raigne, a certayne people called *Helus* fent meſſengers abrode into all regions, to giue them to vnderſtand how by them was deuized a game in *Olympus* of greater admiration and equitie, then by any that euer had vſed that place, ſuppoſing that the *Ægyptians* (who had the prayſe of wifedome aboue all nations) could not better or more iuſtly diſpoſe of theſe matters then themſelues. When they were come into *Ægypt*, and had told the cauſe of their arriuall thither, the King aſſembled ſuch of the *Ægyptians* as were moſt excellent for graue and ſage aduice aboue the reſt. To whome, when the *Helians* had made diſcourſe of all theſe things which they had ordeyned in the ſetting foorth of this noble combate, and had asked the *Ægyptians* if they could deuize any thing better, after deliberation had of the matter, they asked the *Helians* whether they had inacted that ciſtians ſhould mayntayne the controuerſie againſt ſtrangers, or otherwife, who aunſwered, that it was indifferently lawfull for all to ſtrive of

of what countrey foever he were: whereto the *Ægyptians* replied, that it coulde no wise stande wyth iustice, forsomuch as one citizen would shew fauour to another, and by that meanes by partial dealing do iniurie to thosse that came from farre, so that in case they would order the matter with more equity, and for that cause had arriued in *Ægypt*, it were better to make the game for strangers alone, not suffering any of the *Helians* to striue. These things the *Ægyptians* put into theyr heads and sent them packing. *Pfammis* hauing raigned full out fixe yeares, and making a voyage of warre into *Æthyopia*, incontinently dyed.

Pfammis
raigned fixe
yeares.

After whome, succeeded his sonne *Apryes* the most fortunatest of all the princes that had ruled before him, excepting *Pfammitichus* his great graundfire, gouerning the countrey 25 yeares. During which time, he warred vpon *Sydon*, and fought with the people of *Tyrus* by Sea. Howbeit, fortune owing him a despight, she payde him home at length, the cause whereof, we wil briefly touch at this present, deferring a more ample discourse of the same, till we come to speake of the affayres of the *Punickes*. When as therefore vndertaking a iourney against the *Cyrenians* he had suffered great losse of his men: the *Ægyptians* continuing hatred against him,

Apryes King
after the de-
cease of
Pfammis.

him, denied their allegiance and rebelled, supposing that he had betrayed their lives on purpose, to the end that with more security he might governe those that remained. For which cause in great disdayne, aswell such as forsooke him and returned home, as also the friends of these that had died in the battell, stooode at defiance with the king, renounceing all duties of subiection. *Apryes* witting hereof, sent *Amasis* to treate peace with them: who, when he came and in many words had rebuked their disloyalty, one of the *Egyptians* standing behinde him clapt a Coftlet on his head, saying hee had done it to make him King. *Amasis* nothing discontent herewith, was no soner proclaymed King by the rebels, but forthwith he put himselfe in a readinesse to encounter with *Apryes*. *Apryes* vnderstanding this, sent one of the *Egyptians* named *Patarbemes* a man of approued vertue, with especiall charge to bring to him *Amasis* alyue. Who arryuing speedely at the place where hee was: tolde him the Kinges pleasure. *Amasis* fittinge on horse backe and incouraginge those that were about him, commaunded *Patarbemes* to bring *Apryes* vnto him: *Patarbemes* once agayne willing him to make speede to the King, who had fente for him: hee answered that hee woulde come with all speede possible, sayinge,

that

Amasis rose
against
Apyes.

that the Kinge shoulde haue no cause to complayne of his slacknesse, for hee purposed, god willing, to bee with him shortely, and bringe him more company. *Patarkemes* perceiuinge by his maner of speache and dealinges what hee was mynded to doe, thought with as much speede as hee coulde to geue notice to the King: and being returned, *Apryes* in a great rage, for that hee had lefte *Amasis* behinde him, without any woordes, by and by commaunded his Nose and his Eares to bee cut of. The rest of the *Ægyptians* that followed the Kinges partes seeing this, that so worthy and renowned a man shoulde without caufe suffer so great shame and reproche amongst them, without any delay fled ouer to the rebelles and came to *Amasis*. *Apryes* increasing his fury, put in armoure all such as of forrayne countries were hyrelinges in his hoste (which hee had of *Iōnia* and *Caria*, aboute thirty thowsande men) and marched agaynst the *Ægyptians*. Hee had in the City *Saïs* a very great and gorgeous Pallace. The armyes therefore of bothe parties, incamped agaynst other at the City *Memphis*, there to abide the lot and euent of the battayle.

Nowe the people of *Ægypt* are diuerfly adidcted, amongst whom are to bee marked seuen sundry Trades and kindes of liuing: which are

The trades
of men living
in *Ægypt*.

are these: *Priesis, Souldiers, Grafiers, Neate-heardes, Salesmen, Interpreters, Maryniers*: so many kindes bee there of this people, taken of the Trade or crafte which euery one followeth. Likewise, the souldiers are called *Calasfries* and *Hermotylies* dwelling in certayne regions. For the whole countreye of *Ægypte* is distinguisched into certaine territories. The coastes of the *Hermotylies* are these. *Busiris, Saïs, Chemmis, Papremis*, and the halfe parte of the Iland *Prosopis*, otherwise called *Natho*. In these quarters are inhabyting of the souldiers *Hermotylies* 160 thowfande, none of the which geue themselues to manuary artes or any trade of gayne, but wholly practise the science of armes. Moreouer, to the *Calasfrians* are assigned these regions: *Thebana, Bubastiana, Aphthithana, Tanitana, Mendesia, Sebenitana, Athritana, Pharbæthitana, Thmuitana, Thnuphitana, Anyfia, Myecphoritana*, which tribe possefseth an Iland lying against the City *Bubastis*. The tribes of the *Calasfrians*, when they are mustered to the most, yeelde to the warre two hundred and fiftye thowfand men, which are neuer trained vp in any thing but in feates of Chiualry the Sonne learning of his father.

Which custome, whether the *Greekes* tooke from the *Ægyptians*, or borrowed it from els
where,

Craftsmen of where, I can not certaintely say, seeing that in all others leaft in the *Scythia, Perſia, and Lydia*, and welnigh all the countreyes of the *Barbarians*, the bafeſt forte of Cityzens are ſuſh as exercife handicrafteſ, and their children of leaſte accounte: and they beſt regarded which are leaſte conuerſante in the ſame, eſpecially ſuſh as are employed in the fieldē.

The ſame maner alſo doe the *Grecians* obſerue, and chiefly the *Lacedæmonians*, and euuen amoung the *Corinthians*, craftmen and ſuſh others are debaſed to the loweſt degree.

To theſe gentlemen ſouldiers, this chiefe honour is affigned above all forteſ of men, ſauing thoſe onely that are buſied in the ſeruice of the Sainctes, that to euery one of them is allotted twelue portions of ſinguler good grounde, exempt and free from all kinde of Tribute and Penſion, and ſeuerall to their owne vſe and behoofe. Each plot of grounde conteinynge euery way an hundred cubyts by the *Ægyptian* meaſure. A cubyt amoungſt the *Ægyptians* is equall to that which they vſe in *Samos*.

A thowſand of each company, alſwell of the *Calyſrians* as *Hermatybians*, did yearely geue attendaunce, to garde and defend the Kinges body. To whom, beſides the proſite and reuenewes of their land, were certayne Farme-places geuen,

The honour
of ſouldiers
in *Ægypt*.

The Kynges
Garde.

geuen, to each man one. Moreouer, for their lyuery fwe pound of tofted bread, two pounde of Beefe, and a gallon of wyne, which were duely ferued to them euery day. When as therefore *Apryes* on the one side with his stipendaries, and on the other side *Amasis* with an huge army of the *Ægyptians* were come into the City *Memphis*, they closed battaile: where the hyred fouldiers of *Apryes* acquitted them selues very valiauntly, till at the length (being fewer in number) they were put to flight. *Apryes* was perfwaded that neither god nor the diuell coulde haue ioynted his nose of the Empyre, hee seemed so surely to haue strengthned it to him selfe. Neuertheleſſe, in this fight hee was foyled, taken a liue, and caried to his owne courte in *Saïs*: where *Amasis* kept him more like a Prynce than a prysoner, for the time that hee lyued. At length the *Ægyptians* murmuring againſte him, that hee did not well to refreue a liue a mortall enemy both to himſelfe and the whole country, he delyuuered vp *Apryes* into their handes. Whom they immediatly toke and strangled, The death of
Apryes. and buried him in the ſepulcher of his father in the temple of *Minerua*, neere vnto a certayne Oratory, at the lefte hand as you enter in. Being the vſe with the people of *Saïs* to burie all ſuch, as out of their tribe haue attayned to the kingdome,

dome, within the temple. For the toumbe of *Amasis* is placed vpon the other fide of the Oratory, contrary to the Sepulcher of *Apryes* and his Progenitours. Likewise, in one place of this Temple is a fayre Chamber builte of stome, beautyfied with sundry Pyllers ingrauen like vnto Palme-trees, being otherwyse very sumptuously and royally garnished. Iu the middest of the Chamber are two mayne Postes, betwene the which standeth a Cophine. There is also a toumbe in the same, the name whereof I may not descry without breache of Religion.

At *Sais* in the Temple of *Minerua*, beneath the Churche and neere vnto the walle of *Minerua*, in a base Chappell, are standinge certayne greate brooches of stome, whereto is adioyninge a lowe place in manner of a Dungeon, couered ouer wyth a stome curiously wroughte, the Vaute it selfe being on euery side carued with most exquisite arte, in biggnesse matchinge with that in *Delos*, which is called *Trochoïdes*. Herein euery one counterfayteth the shadowes of hys owne affections and phantasies in the nyghte seafon, which the *Ægyptians* call *Mysteryes*: touchinge which, god forbid, I should aduenture to discouer so much as they vouchsafed to tell mee. In lyke manner of the Decrees of *Ceres*, which the *Grecians* terme *θεοφόρια*, that is to say, the publisinge

publishinge of Lawes and Ordynances: of these matters I dare not bee very francke in speakinge, no further then religion wyll permit. This is certayne, that the Daughters of *Daneus* were the firste that brought this custome oute of *Ægypte*, and made it knowne to the women of *Pelasgos*. But afterwardes mislyked of the *Dores*, it was vtterly abylyshed and leste off in all the Country of *Peloponnesus*, sauinge of certayne *Arca-dians*, whom the people of *Peloponnesus* lycensed to contynewe in the Country, by whome the same order was retayned.

Apyes being dead *Amasis* raygned in his steede The Kinge. being of the Tribe of *Saïs*, and trayned vp in a City named *Suph*. In the first entraunce of his raygne the *Ægyptians* set lyght by him, and had him in greate contempte, being spronge of no Noble house, but aryfinge of the common troup of the popular forte. Whose goodwill *Amasis* A deuise wrought by Amasis to chafe the goodwill of his subiects. soughe to reconcile rather by pollicy than feuerity. Being therefore infinitely riche, he had amongst other his treasure, a Bafon of cleane Golde wherein both him selfe and his Guestes were wont to washe their Feete. This Bafon hee caused to bee beaten into the forme and Image of a god, and set it vp in a fit place of the City. The *Ægyptians* repayringe to the place, bowed themselues in greate reuerence vnto the

the Image: which *Amasis* hauing learned by his friendes, assemblinge the people, tolde them that of the same Bafen wherein him selfe, and many other of the *Ægyptians* had bene wonte to vomite, pisse, washe their feete, and all such base exercizes, was framed the god that they so greatly honoured: saying, that his owne present estate was not much vnlyke vnto that Bafon: for albeit, before time he had bene one of the basest degree of the people, yet now being their Kinge hee ought of ryghte to bee had in honour. Whereby the *Ægyptians* weare so allured that they thought it meete afterwards to obeye their Prynce. Who afterwards obserued this Culfome in dealinge with the affayres of the realme: from the morninge, vntill the places of assembly and common meeting were filled, hee sat vpon all matters, that were brought before him: spending the rest of the day amongst his companyons in swilling, drinking, and such broade and vnseemely iesting, as if hee had bene some common rybauld or Vyce of a playe. Whereat his friendes aggrieuinge, rebuked him in theſe or ſuch like termes. Moft worthy Prince, it is a great blemiſh to your name to liue ſo wickedly, more meete it were for you to ſit in a Throne of maiesty and decide the cauſes of your ſubiects, whereby the *Ægyptians* might knowe them ſelues

His custome
in admini-
ſtring the
kingdome.

clues to bee gouerned by a worthy Prince, and your fame bee increased throughout all the lande. To whom hee answered. They that owe the Bowe knowe best when to bend it: which being alway bent becommeth so weake, that it is altogether vnfit for thosē that shoulde vse it: euen so it fareth with thosē that tyreing themselues with continuall paynes, geuing no intermission to their cares, they are sodenly bereaued either of their right minde, or their perfitt members.

This king, whiles hee lyued without honour, was geuen to bibbing and scoffing without measure, neuer greatly minding his affayres: and as ofte as hee wanted to serue his turne, and to yeelde supply to his pleasures, he fought mayntenance by filching and stealing, whereof if happily hee were at any time attached, his maner was to stand stoutly in deniall of the thing and defiance of the person: for which caufe, being many times brought to the Oracles and places of southsayng: hee was sometime conuicted by them, and at other times acquitted. Wherfore, hauing attayned to the kingdome, which of the gods foever had acquited him of theft, he had no regard to their temples, did no honour to them, gaue no gyftes, offered no sacrifice, esteeming them vnworthy of any reuerence, hauing geuen out a false verdite. And such as had pronounced

him

him guilty, to these as to the most true gods, whose Oracles were agreeable to iustice, hee perfourmed the greatest honour hee coulde deuise. Besides, in the City of *Saïs* hee made a porche to the temple of *Minerua*, a worke of great admiration, and farre pasling the rest, both in heights and bignesse, so great is the quantity of the stones that were employed in the building. Hee erected besides in the same place, diuerse Images of a wonderfull size, and the pictures of many noysome and pestilent Serpents. Hee layde there also many huge stones, to the repayring of the temple, parte of the which were digged out of the stone quarryes by *Memphis*: other of great quantity brought from the city of *Elephantina*, which is distant from *Saïs* 20 dayes sayling. Moreouer, that which is not the least wonder, but in my minde to bee reckoned amongst the chiefest: hee brought from *Elephantina* an house framed of one stome: in the cariage whereof 2000 choyse men of the Mariners of *Ægypt* consumed three yeares. The rouse hereof on the outside is 21 cubyts longe, 14 cubits broad, and eight cubites highe: being on the infid 22 cubytes in length, and in height 5. This house is set at the entring into the temple: geuing this reason why it was not brought into the church, for that the chiefe

Mariner,

Mariner, when he had gotten it to that place, as
wearie wyth hys dayes worke, tooke respite and
breathed him selfe, whereat the King being very
much mooued, bad him leauue of work, not per-
mitting him to labour any longer. Some say
that one of those, which were busied in heauing
of the stome with leauers, to haue bene bruised
to death by it, and that this was the cause why it
stoode without the Pallace. By the same King
were erected sundry temples, built by arte very
exquisitely and cunningly, whereof one hee
made sacred to *Vulcane*: before which lyeth a
great Image with the face vpwarde, in length
seuenty ffeue feete, being spread along vpon a
pauement of stome: in the selfe same place on
eache fide this Image, stand two carued monu-
ments of stome, twenty foote in quantity. Like
vnto this is another stome in *Saïs*, lying in the
selfe same maner. In like forte the great temple
in *Memphis*, so gorgeous and beautifull to the
sight of all that behold it, was the handiwork
also of the same King *Amasis*. In the time of
this Kinges gouernmente *Ægypt* floryshed in all
wealth, being greatly increased, a swell by the
ryches which the ryuer yeeldeth, as in other re-
uenewes which the people receyue by the coun-
try, which at the same time was so populous
that there were then inhabited 20000 cityes.

Likewise,

A statute of
arrerages.

Likewise, by this Kinge it was enacted, that euerye one shoulde yearlye render accounte to the cheife presidencie of the countrey, howe, and by what maner of trade hee gayned his lyuinge: being alwayses prouyding that such as refused to doe it at all, or beeinge called to a reckoninge, coulde shewe no lawefull meanes, howe they spent their tymes; shoulde for the same cause bee adiudged to dye.

Which lawe *Solon* borowing of the *Ægyptians*, did publish it in *Athens*, and is by them, for the profite thereof, most religiousely obserued. *Amasis* vpon good affection hee bare to the *Grecians*, besides other benefittes franckly bestowed on them, made it lawefull, for all such as trauayled into *Ægypte*, to inhabyte the City *Naucrates*. And such as would not abyde in that place, hauinge more mynde to seafaring for the vse of Marchaundize, to those hee gaue lybertye to plant aulters and builde churches. So that the greateſt and moft famous Temple in all the land is called the *Grecian* temple. The Cityes of the *Greekes* by whose charge and expence this temple was builte in *Ægypte*, were theſe: of the countrey of *Iōnia*, *Chius*, *Teus*, *Phocæa*, *Clazomenæ*: amongſt the *Dorians* foure Cities: *Rhodus*, *Cnydus*, *Halicarnaffus*, *Phafelus*: one City of the people of *Æolia*, namely, *Mitylene*. To theſe

these Cityes of *Greece* is the Temple belonginge, by whom also are founde and mayntayned certayne Priests to serue in the same. There are other townes besides in *Greece* that haue some righte to the Temple, as hauing contributed some thinge to the vse of the same.

Howbeit the Temple of *Iupiter*, the people of *Ægina* built of their owne proper cost. No City toke parte with *Samos* in setting vp the Pallace of *Iuno*: the *Milefians* alone tooke vpon them to erect the Temple of *Apollo*. Befides these there are no other monuments built by the *Grecians* which remayne extant in *Ægypt*. And if by fortune any of the *Greekes* passe into *Nylus*, by any other way then that which serueth to lande from *Greece*, hee is fayne to sweare that hee was constrained agaynst his will, byndinge him selfe by oath that in the same Shippe he wyll speede him selfe into *Canobicus*, another Channell of the Ryuer so called: and if by contrarye wyndes hee bee hindered from arryuinge there: hee muste hyre caryage by water, and so ferry the nexte way to *Naucrates*. In such sorte were the *Grecians* tyed to that City, beinge by reason of their trafique thyther, had in principall honoure. Nowe whereas the Pallace of *Amphiētion* whiche is nowe at *Delphos*, beeing straungely pearyshed by fyre, was gone in hande with

with a freshe, vpon price of three hundred tallentes: the people of *Delphos* which were leauyed at the fourth parte of the charges, straying aboue all countryes, gathered very much, being chiefly assysted by the *Ægyptians*.

Amasis the Kinge, bestowinge on them a thowsande tallents of Alume, and the *Grecians* that were abyding in *Ægypt* twenty pound. Moreouer, with the *Cyrenæans* Prynce *Amasis* entred friendship, and strooke a league of fellowship with the same, insomuch, that he thought meete to enter allyaunce with them, taking a wife of that countrey, eyther for affection he bare to the women of *Greece*, or in respecte of hys loue to the *Cyrenæans*. His wife, as some fay, was the daughter of *Battus* sonne of *Arceflaus*, as others reporte, of *Critobulus* a man of chiefe credite and regarde amongst thosse with whome he dwelt. His Ladies name was *Ladyce*, a woman of surpassing beautie, with whome, the King beeing in bed, was so strangely benummed, and daunted in courage, as if he had bene an Eunuch, not able to execute any dutie of a man, wherat the King himselfe beeing greatly agaist, feeling himselfe frolick in the company of other women, and so faint to hys Lady *Ladyce*, on a time began to taunt her in these tearmes. Can it be thou filthy and detestable hagge, that by any

any meanes I should refrayne from doing thee to the most miserable death that can be deuised, which hast thus inchaunted and bewitched my body: In faith minion, I will coniure this diuill of yours, and assurē thy selfe, if thy lucke be not the better, thou shalt not liue two dayes to an ende. The poore Lady standing stiffly in her owne defence, and nothing preuayling to appease his fury, vowed within her selfe to the goddesse *Venus*, that in case it might please her to inable *Amasis* to performe the duties of an hutband, and accompany with her the same night, she would dedicate an image vnto her at *Cyrenæ*. Her prayers being heard, *Amasis* became so frolickie, that before the morning they arose the belt contented folkes on the earth, euer after that finding hymselfe so apt to enioy the delightes of his Lady, that he tooke greateit pleasure in her company, and loued her most entirely of all other. *Ladyce* remembred her vowe she had made to *Venus*, thought good to performe it, and framing a most beautifull and curious image, she sente it to the city *Cyrenæ*, which stooide vnperished vnto our dayes, being placed by the citizens without the towne. The same *Ladyce*, *Cambyses* King of *Perſia* vanquithing *Ægypt* vnderstanding what she was, sent her without any manner shame or violence into her owne

owne countrey. By this King *Amaſis* were many giftes distributed of singulare price and value. To *Cyrenæ* he ſent the image of *Minerua*, garniſhed all ouer wyth gilt, and his owne perfonage moſt curiouſly shadowed by a Paynter. Likewiſe to the city *Lindus* he gaue two images of the goddeſſe *Minerua* wrought in ſtone, with a linnen ſtomacher moſt excellently imbrodered by arte. Moreouer, to the goddeſſe *Juno* in *Samus*, two pictures expreſſing her diuine beaute, of moſt exquifeite workemanſhip. Which bountie he exerciſed towards the *Samians* for the great friendſhip he bare to their King *Poly-crates* the ſonne of *Æaces*. But to the city *Lyndus*, why he ſhould ſhewe hymſelfe ſo franke and liberall, no other reaſon ferued, ſauing that the fame wente that the great temple of *Minerua* in *Lindus* was buiſled by the daughters of *Danaus* after they were knowne, and had escaped the daungers intended againſt them by the ſonnes of *Ægyptus*.

These and many other excellente giftes were diſperſed and giuen abroade by King *Amaſis*. By whome alſo the city *Cyprus* which was deemed of all men inuincible, and had neuer before beene vanquished by any, was conquer-ed, taken, and brought vnder tribute.

* *



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